The Pastor

Your Church Can Have
Religious Drama Group
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FEBRUARY, 1955

The Pastor

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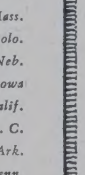

THE COVER: DePauw University's Wesley Players as they staged T. S. Eliot's "Murder in the Cathedral," written for presentation in churches. See "Your Church Can Have a Religious Drama Group," page 32. Photo courtesy News Bureau, DePauw University.

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Your Right to Say It

LIBERTY OF THOUGHT IS THE LIGHT OF THE SOUL—Voltaire

Right to Criticize

ITOR: If I were a minister, under only circumstance would I open my mouth riticism of Norman Vincent Peale: if church were packed to capacity every lay morning. . . .

r. Miller's comment here would be, t because a man draws crowds, does mean they are getting the genuine sage of Christianity? After all, a cir- or a prize fight draws crowds."

e suggests that Dr. Peale's popularity cates that he is "simply saying" what people want to hear.

hink Mr. Miller fails to probe as deep- s he might this question of why peo- turn out in large numbers to hear t they want to hear.

k as many persons as you know t they want from life and they will you peace of mind, a feeling of well- g, health, Divine guidance. Mr. Miller feel that they *should* want to hear it God as Creator, Governor, Redeem- and Judge. But it may be that the rinal message does not help a man quer his feelings of inferiority or desperation.

ne harried, worried, confused, fearful, t-ridden mortal is in a state of acute rgency. One of the things Dr. Peale is ng to do is to make use of Christ's hing to handle the emergency.

hat good does it do to deal in theo- cal profundities if a man is in no e of mind to comprehend them? . . .

believe Mr. Miller underestimates Dr. le's one-note message, "Believe in rself!" if he interprets it as the power he individual to work his own salva- . If ever a phrase were taken out context, Mr. Miller has done that to lieve in yourself!"

seems incomprehensible that a person ld know anything about Dr. Peale and realize that he presupposes God's er within us. ". . . *I do not speak on own authority; but the Father that lls in me . . .*" is the basic message ind every word he utters.

lso, I don't understand Mr. Miller's ection to a useful, functional religion. me upon the verse, *I can do all things him who strengthens me* very early in ife—long before I heard of Dr. Peale. ondered it, began to practice feeling ist's spirit in me, and finally believed That, I think, is creative faith.

didn't give me a profound insight the nature of God as Creator, Gov- or, Redeemer, Judge. But it brought into close relationship with God. It ght me to stand up publicly for what I ieved was right. It taught me to tackle ngs people said couldn't be done.

taught me to overcome ailments. It ght me to stand up before my school- mates and make a speech. It taught me, in short, to have confidence in myself—yes, certainly in *myself*. And why? Because *"The Spirit of God has made me, and the breath of the Almighty gives me life."*

Mr. Miller contends that this "human-centered" message merely shows men how to perform mental tricks in order to sell more commodities or make more money or reach whatever goals the "culture" dictates. I say that if a man opens his mind to the power of God he will be free from fear and false anxiety—free to develop the talents God has given him. If he happens to succeed in business, let's not hold that against him.

Similarly, if he has the urge and the vitality to help rid the world of its social abuses, let's attribute it to the fact that he has learned to see with God's eyes and think with the mind that was in Christ Jesus.

If the world's troubled, anxious people want to use (yes, "use") God's power to spiritualize their lives and want to hear how that can be done, then let's have more ministers who fill their churches by saying what the people want to hear.

The preacher who goes back home Sunday mornings after talking to empty pews can have the comfort of saying, "Well, at least I quoted the prophets to them and told them about the woes of the Pharisees and about Job and the justice which should roll down as waters!" He is welcome to whatever comfort he can get.

MARGARET F. DONALDSON
New York, N. Y.

The Christmas Message

EDITOR: I pause in the midst of my Christmas message in order to add comment to the genteel controversy over the historical and theological implications of accepting or rejecting the virgin birth. Since my sermon is to deal with the apocryphal elements of extracanonical stories connected with the birth stories, I reread the debate between Roper and Johnson a moment ago to see if any added light could be given my treatment.

As to honesty in the pursuit of treating the text of Matthew and Luke, J. Birk Johnson is far from accurate in supposing the authors of these Gospels held that the birth of Jesus was a result of natural conception.

Matthew, he contends, "did believe that Joseph was the human father of Jesus . . ." or did he? Matthew 1:18 doesn't support Mr. Johnson's view, even if he regards the genealogy of the Davidic lineage of Jesus through Joseph the work of the same compiler and redactor. Nor does Luke's genealogy, ". . . indicating that he also regarded Joseph as the human father of Jesus—since otherwise the genealogy would be meaningless," support this supposition, for Johnson fails to credit the parenthetical remark "(as was supposed)" (Luke 3:23).

I wonder where "Mary, who should know, called Joseph the father of Jesus" is found in scripture, if such a contradiction of Mt. 1:18, 25; Luke 1:34 might be found and misconstrued in this manner.

Basing his proof on these spurious grounds and the appeal to the silence of scripture elsewhere causes me to wonder if Johnson is more interested in supporting a once formidable stand against the "biological miracle" of the virgin birth than he is in substantiating the record of historic fact. His logic veers over to the speculation known as "adoptionism" and the spiritual birth of all true "sons of God."

From my vantage point—and I regard myself a "fundamental liberal" and not a right-wing "fundamentalist"—Mr. Roper's main thesis was bypassed and disregarded by Johnson in favor of a positive approach which circumvented such statements as these made by Roper:

1. "If he [Jesus] was born of a man he was human. The laws of biology are as firm as those of mathematics."

2. "The miraculous birth is no greater miracle than the existence of a world, or even in the existence of life, in the first place."

If I had the time and the talent, I would like to frame the Christmas picture into a composite story and demonstrate that the divergences of Matthew and Luke are not essential discrepancies, that they may be interwoven without distorting the given text.

I have tried to accomplish the feat of weaving the Resurrection day story into a wonderful mosaic of fact, the historicity of which cannot be proven, nor can it be disproven, by using the disceptive and ingenious logic of some who side with Johnson and his "quest" for historic truth.

The act of Incarnation, while not as important as the fact of the Resurrection, is equally valid as a miracle, the power and the secret belonging to the Holy Spirit of God. Selah. . . .

DONALD D. EDWARDS
Community Presbyterian Church
Farmington, New Mexico

What He Likes

EDITOR: Just a note to tell you that I feel THE PASTOR meets a real need in my ministry. I look forward to each copy.

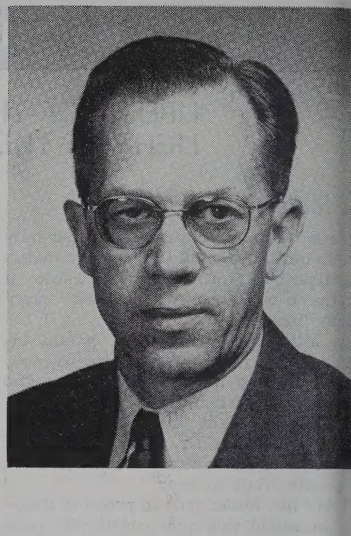
I always like the month in which Dr. Wise reviews books in the field of pastoral psychology. I feel this to be a very important part of a man's ministry. I wish more would appear in this field.

I would also like to see more articles by Nels Ferré and Leslie Weatherhead.

I always enjoy any material on worship and wish more would appear. I would like to see a series of articles on the meaning of liturgical worship.

MARVIN KENNEDY
Carpinteria, Calif.

Prayer Is Creative Silence



By HAROLD WILEY FREER

These thoughts on prayer will be helpful for the minister's personal devotions.

HAVE YOU watched a small child at play, trying to put something together or take something apart? It may be the dress on a doll or the lid on a box or a piece in a puzzle. He doesn't quite get it. Then he begins to puff, then to whimper, then to cry out in rage, "Mamma, Mamma; I can't do this. You fix it for me."

This is a parable of prayer for many people. Playing, working, living along, all is going well. Suddenly there is a crisis of danger. They cry out for help. They rush to God like a child to his mother, saying "Get me out of this mess—save me!"

It is the cry of a child mind, an immature mind, a selfish mind wanting the whole universe suddenly to come to his aid. "Stop what you are doing, God, and come and save me!"

So it is that some intelligent people say, I will have nothing to do with prayer. It is only like a child selfishly crying for help. I will stand on my own, doing the best I can for myself. I will have nothing to do with a magical God to be called upon suddenly to help out in time of crisis. If God is an errand boy, just to get us out of a bad mess, I don't want him.

All Prayed Up

I think the answer to this may be found in a simple story about Dwight L. Moody, great evangelist of two generations ago. He was crossing the Atlantic in a small ship of his time. A heavy storm arose, and all the passengers were frantic.

In the midst of their frightened praying, Moody was seemingly without concern. It is said that some folk came to reproach him, asking why he was not praying? His answer was simple and to the point. "I'm all prayed up," he said.

In the deep silence of his heart was his faith in God. His was a basic confidence in the goodness of a Christlike God. No sudden rushing before God that magic might save him. He had complete confidence that God knew what was happening. No quick fear tightening his heart. He knew himself to be in the hands of God, for good or ill. No clamoring of a helpless individual in frantic hurry.

He had prayed in faith; he had finished his prayer. So, trusting in his God, he began to live his faith in all honesty. He might be lost physically in the storm, but he would keep his mind, his heart, his spirit. "I'm all prayed up," he said.

That to me is the deeper meaning of prayer. It is not just a cry in need. That is part of prayer. The parable of the child hurrying to his mother is true as far as it goes. Nor is it just a "thank you" for release from need. That too is part of prayer. Nor is it merely a cry for help for some other person. Though that too is part of prayer.

Prayer in its deepest, richest meaning is creative silence, the creative silence in which basic confidence in the goodness of a Christlike God grows in strength and power and fulness.

So it was Jesus said: *"But when you pray, go into your room and shut the door and pray to your Father who in secret. . . ."* Jesus was not oppos to group prayer, to corporate pray He taught his disciples a form to u and prayed with them in the upp room. But he was teaching them truth.

In the deep silence of one's o inner chamber one best grows in fa and prayer. Out of the silence com strength and power and fulfilment

But it must be creative silen Prayer is not wiping the blackboa clean. It is not blotting out all thin ing. It is not emptying the mind everything. God wants no vacuu no empty minds to serve him. It is of a quiet mind, a rested mind, t creative thinking and creative livi spring. It is creative silence that the ground for real prayer.

Quiet Surrender

For prayer is first the quiet surre der, the period of incubation, in wh suggestions in the mind become c tain confidence. In silence the seed sown that God is love. We go abo our business, our work, our play, t activities of our day. We see the e in life, the good in life.

In our subconscious mind the se begins to grow. Without warning, in flash, to our mind comes the certa ty: God after all is a good God Christlike God. So it is with all thin ing. "What *is* that name?" we want know. But we cannot remember Then afterwards, in the silence, comes.

What is the next step to take w a problem, in a speech, writing a sto Sleep on it. Better yet, leave it to silence. Go on about your nor work. Many times this has been experience: when we least expect

Harold Wiley Freer is pastor of Dover Congregational Church, Westlake, Ohio, and co-author with Francis B. Hall of Two or Three Together, *a manual for prayer groups (Harper & Brothers, 1954).*

e answer comes, the problem is
ved, the story is done.
Such is prayer as creative silence.
ietly, in the period of incubation
say: God is good. He cares for us
e a Christlike God. He knows his
l about us. He has power and
ength and fulfilment for us. And
at happens? This prayer, by its
oding, by its contemplation, by its
ief from struggle, even the struggle
thought, becomes a basic confidence
living. We have come to know God
ough the creative silence that is
ayer.

e Promptings of God

Then in the second place, prayer is
posing oneself to the promptings of
d, opening the mind to suggestions
m him. In the silence our best
oughts, our best judgments, come in
take first place in our minds.
rough these God speaks to us.
rough these the deepest that is in
universe answers the highest that
in our spirits.
Of course, we must choose between
ggestions that come. Which is true,
ich is false? Which will lead to vic-
y, which to defeat? Which will
ng us fulfilment, which despair?
is creative silence will help us to
ow. The promptings of God will
ve first chance. The lower sugges-
ns not of God will slowly be pushed
de.
s that not why a praying home is
ome of love? Is that not why a pray-
church is a working church, free
disputes, free of jealousies, free of
sension? Is that not why a praying
ople is a united people, with strength,
h power, with character?
n the silence the best thoughts, the
st judgments, the best choices have
ir chance to be heard. The appeals
God are made known. In the crea-
e silence that is prayer we expose
rselves to the promptings of God,
d thus know his will.

ceptance of Mortal Life

n the third place, prayer in the
nces is the courageous and creative
ceptance of mortal life. This is some-
ng doctors long have seen in the
k room. Until the mind of the sick
e can be patient, quiet, courageous,
re can be no cure.
Restlessness, hopelessness, and fear,
l more people than disease does, for
ey kill both spirit and body. But in
e silence that is prayer, quiet comes,
courageous confidence that says,
me what will, I am ready. It is the
cognition that we are mortal beings
o must sooner or later face suffer-
and death.

It is not turning away from pain. It is insight into the way of physical, mortal life, that creatively and courageously accepts that way. There is no crying out in despair, no fighting against life, but quiet faith, insight, acceptance of all that may come. Pain then is used, you see. Death then is a door.

Bitterness that belongs to one man in his pain is changed to fortitude. Anger against the coming of old age to one woman is changed to the beauty of growing old gracefully and gratefully.

For such is the changing way of life, dislike it as we may. But in the creative silence that is prayer, we become part of that ongoing life, accepting it courageously, creatively.

Being Honest with God

Then finally, prayer in the silences is being honest with oneself and with God. There it is in the silences that we see beneath our own actions, our own motives, to what truly rules our living.

After the quiet surrender of our thinking, and its exposure to the promptings of God, and our acceptance of our mortality, we face our inner selves. We cannot fool that self. We must be honest with ourself. And that is being honest with God.

Seeing our motives as they really are, we want to change our way of life that is only second best, our way that is weak and unsteady, our way that is wrong and sinful. We know deep in that silence our true selves. We know also what we should be. Hence, in the creative silence that is prayer we resolve to be wholly honest both with self and with God, to make our living a revelation of the depth that God has placed in us.

After all, that was the prayer of a psalmist: *Search me, O God, and know my heart!*—help me to know the truth. *Try me, and know my thoughts!*—help me in the test of experience. *And see if there be any wicked way in me,* —that I may be set free from it. *and lead me in the way everlasting!*—that out of the silence of creative prayer I may find my strength, my power, my fulfilment.

For in creative silence we hold our communion with the Christlike God in whom we rest our faith. Like the husband and wife long married with deep love, like the two friends long knit together with true friendship, no words are necessary to express that love, that friendship. It is in the creative silences that we know each other; it is in the creative silences that we know God.

Monday Morning

by emory stevens bucke

GOT STUCK waiting for a bus just before Christmas. Had to stand across the street from one of those nation-wide chain stores and listen to twelve repetitions of "I Saw Mamma Kissing Santa Claus" done by some adenoidal character.

I ranged in my response: I was pious; I was tolerantly analytical; I was obdurate in my determination to stick it out; I was martyed; I decided that there must be some logical basis for understanding this so-called folk music of the *Xmas* that man had made out of *Christmas;* I was downright mad—my relief came when I got the bus!

That whole experience has worried me. If Christmas has become more folklore *Xmas* than *Christian Christmas,* there are more reasons than just commercialism for it. I know all about the introduction of pre-Christian ideas and symbols into our ways of celebrating the birth of Jesus—but it is still our great event, and if Christ has become *X,* then let's be honest enough to accept our share of the blame.

For one thing, I am a member of that minority school which insists on singing Christmas hymns no matter what season of the year it is.

When I was still of the small fry crowd, attending a session of the Central Pennsylvania Conference at Carlise, Pennsylvania, Bishop McDowell opened several of the sessions with the singing of Christmas hymns. It was hot—awfully hot—and we stood to sing "Joy to the world," "Hark! the herald angels sing," and "Silent night."

I do not remember whether or not Bishop McDowell said anything special about why he had us sing those hymns on those hot spring days in Carlisle, but as I look back on it I know that it was a very wonderful way of making Christianity a Christ-centered faith.

If we have substituted the *X* for Christ in Christmas, then we have developed substitutions in some other places in our faith, too. I have been

Emory Stevens Bucke is manager of the College Department of Abingdon Press, Nashville, Tenn.

spending a lot of time in our Methodist-related theological schools this past fall and winter. I have talked with every professor who would talk to me. Some of these men feel that a lot of our material in the practical fields has become so involved in its own methodology that it has lost its distinctive Christian character, and, indeed, its Christian motivation.

For example, if the method of pastoral counseling has become more of a method than a Christian ministry, then it could be used by street-car conductors, or even by barkeepers with the same happy results. There is a danger, these men point out, that the minister appears as a kind of pseudo-psychiatrist, or white-coated imitation of a doctor under these circumstances.

Quite simply, I think, they want the minister to appear as a minister first and last.

We run this same danger in evangelism. There is nothing more frustrating than a method-mad evangelist! The development of quick and easy devices to "bring them in from the field of sin" has left breathless many a sincere parson who would like to be evangelistic in his ministry, but has not been able to keep up the card file.

Maybe we've substituted an *X* for Christ in church finance, too. Recently I was taken on a Cook's tour of one of the nation's largest church fund-raising organizations. As a seeker after good manuscripts and aware of the popular demand for "how to" books, I probed a bit to see if anybody was "with book" on this subject. The answer I got was a spontaneous and unanimous No!

They told me that were so many factors involved which brought about change that by the time such a book got off the presses it would be out of date. Going deeper into it, these men told me that church finance was based on a dynamic that defied finite definitions and simple categories. I was glad to hear it.

Certainly we have a right to be suspicious when somebody makes neat little systems out of the spiritual dynamic that undergirds Christian stewardship. That does not mean that systematics are not needed in church finance, but it indicates that there is a spiritual dynamic with which it must reckon.

I always liked to hear the late Bishop Edwin Holt Hughes tell of a railroad executive who tackled him on the subject of the sloppy way in which the churches financed themselves. Bishop Hughes took it for a time, then turned to the railroad executive and said, "Now, sir, I'll agree that we use a voluntary and somewhat inefficient method; but let me suggest to you that we've done pretty well for two thousand years. Suppose you try arming your conductors with collection plates and, instead of selling tickets, have men go up and down the aisles of trains asking people to just drop whatever they think they can in light of their Christian consciences.

I. Seven Days a Pastor

By C. STANLEY LOWELL

Beginning a series in which one pastor tells h he manages to get his job done. How do methods and procedures compare with you

THE BANE of the pastor's task is its imperviousness to organization and system. You may have the day carefully planned; then something occurs that throws the entire schedule into turmoil. When you had expected to be in your study you must hurry across the city to care for some emergency.

A disrupted day always means a disrupted week. Every pastor has known such weeks. The attempt at system and schedule should not, however, be abandoned. It is one thing to have disruption frequently impinge upon you; it is quite another thing to abandon yourself to it.

Sundays Are Easy

Sunday is the day of days. It is the easiest day I have despite a strenuous preaching load. The burden is light because I am doing what I most enjoy. It amuses me when laymen refer to Sunday as "your busy day." Of course it is busy. Yet I do not find it nearly so demanding or fatiguing as many other days. The Sunday schedule is pretty well organized for the pastor. There it is, and he conforms to it.

Beginning with Monday, however, the pastor has a little more latitude. He can arrange what things are to be done and when he will do them to some extent. The early morning hours of Monday through Thursday should be devoted exclusively to sermon preparation. The only deviation from t pattern might be some sudden d aster or tragedy that would require pastor to leave his study at or

The early hours are obviously time when the pastor's mind is at keenest and his best creative eff can be made. No phone calls sho be taken, no conferences schedu during the period of eight to elev This should be the time for study writing and for that alone; it sho *not* be the time for administrative tail. Some pastors rise early and are their study by 6 A.M. Thus they exp the early hours to a more Wesleyan gree. This is sound practice.

No Substitute for a Message

One pastor said: "More than a thing else I would like to have a gr pulpit ministry, but I have not time for it." (Clearly a misstatemer What is worth putting ahead of pulpit ministry? He should sim push the administrative detail to back of his desk and go to work the sermon.

When it is finished he can then p up the other. It is simply a questior which is to be put first. The pas should remember that well-oi church machinery can never be a s stitute for a message.

I was once given a good idea the subject of the desk by Bish Flint. He said that as a pastor he ways used two desks—one for adm istrative matters and the other sermon preparation. East was east west was west; he never confused two.

Just as the early morning hours best for study, so also are the ea days of the week. Monday is the m

C. Stanley Lowell is pastor of Virginia Beach Methodist Church, Virginia Beach, Va. This is the first of three articles on the work of the pastor.

ative day for study. The reason for is obvious.

n Sunday one of two things may e happened. You packed them in; sermon went well; you were en-raged and inspired. In that case can hardly wait to get to that ly Monday morning. You are bris-g with ideas, you are keyed to a ative pitch, you are raring to go.

omething else may have happened Sunday. Perhaps it rained and the gregation was sparse. You did not e "it" in the pulpit—it was just one those days. It is quite natural in a case to brood about your fail-. You analyze the sermon, trying liscover what it lacked. You want o back into that study and redeem rself. In either event, Monday is day for sermon preparation.

Ministers' Meeting

he practice of having preachers' tings on Monday is all wrong. It deliberate pre-empting of the min-r's finest solitude for matters that distinctly secondary in importance. fessional gatherings for ministers e their place. (They are probably done when compared with such tings in other professions.)

chedule such events for Friday. en you have had a hard week and beginning to run down a bit; when feel like relaxing from the strenu-pace—that is the time for the achers' meeting.

fternoons are for administrative k, the bulletin, the parish paper, espondence, pastoral visitation and erences. Evenings are for addi-al worship, study, fellowship ac-ies of the church, and for the tings of the various committees, missions and like groups. The eve-load can sometimes be reduced the use of luncheon meetings for ll committees.

ne pastor I know meets his busi-men in committees at 5 or 5:30 when they are en route home. The k is done before dinner and all erned still have the evening be-them.

ormally, the sermon should be fin-d by the end of the study period Thursday. Fosdick's rule of prepa-on was "an hour to a minute." That ne hour of preparation for every ute in the pulpit.

he indicated study schedule will quite add up to that total. The rest he time may be worked in as one Late evenings, for example, usual-ffer an opportunity for some serious ling.

of Preparation

aturday is the day of preparation, the time for getting oneself in the mood for Sunday. Saturday morning is the time to write the pastoral prayer. Every pastoral prayer should be carefully written, if only to serve as a general guide to the prayer's direction. If this is not faithfully done, the trite clichés for which such petitions are noted soon begin to assert themselves.

Carefully rehearse whatever statements are to be made during "the announcement period." These should be rigorously pruned, eliminated altogether if possible. After all, what is the church bulletin for? But let's face it: occasionally these things have to be done. When it becomes necessary, let them be done tersely. This is no time for another sermon.

During Saturday the pastor lives with the sermon manuscript. He reviews it carefully, just as it will be given Sunday morning. This procedure should be re-enacted at least six times during the day.

He carefully notes every gesture, every rising inflection, every emphasis. He looks up the pronunciation of any word about which there is any doubt.

If the sermon is to be read in the pulpit, he will then be thoroughly familiar with the manuscript and know "where he is" at any given moment. The practiced eye will fall at precisely the right spot as it returns from the congregation to the pulpit.

If he preaches without notes, he will study the manuscript exhaustively off and on during the day, he will work it, lay it aside, come back later and work it again. It will become a part of him, will pour forth from him as an authentic expression of his very nature.

Between times he will make his calls and arrange any details that may be necessary for the services next day.

The Pastor's Day Off

Already I hear an agonized cry: "What about the pastor's day off?" Surprise! There isn't any! For years I have heard pious talk as to how the pastor should have a day of rest, that it is sinful for him not to take one, etc. Theoretically this is all very well, but why do we try to dupe ourselves? There is apparently no way of taking a day off—except to go out of town. You can hide for a few hours of study, but your day off, despite the most rigorous indoctrination, will be regularly interrupted.

My solution of the day off is just to forgo it. Arrange, instead, for a protracted summer vacation. Go to a point which is more than a day's trip from your parish. Even then you may occasionally be called home, but such an interruption is a rare event. For the most part you can have this period entirely free, a genuine break in your routine.

If the pastor maintains his seven-day week throughout the year (and how can he avoid it?) he is ready for a summer holiday and should have it. He should not be bashful in asking for it, and the official board should understand and grant it.

The pastor's week is a demanding one as is his entire life. As the pastor, his job demands more of him than does that of any other man. The ministry is one profession largely untouched by our obsession of specialization. The pastor must know, and be able to do, practically everything. He must know music, not only generally but to some extent technically, so that he can understand how this phase of the church's program is faring.

He must know something about the building business. At least once in his ministry he will likely have to add to the physical plant of a parish. I have heard ministers say: "I built their parish hall," or "I built their sanctuary." Such statements contain sober truth.

Man of Many Talents

The minister must understand business administration for he must supervise a business operation involving a not-inconsiderable budget. He must be an organizer, knowing how to get people working and to keep them working.

He must be something of a doctor, understanding the basic principles of mental and physical health. He must be a helpful friend and counselor to whom his parishioners instinctively turn. He must have a deep understanding of personality disorders and domestic difficulties. He must know something of the law, involving various phases of his parishioners' lives and also the rights and duties of the church in relation to the state.

He must possess all the social graces. He must be able to produce a winning smile and a cheerful word in any situation. He must be a man of great personal charm attracting all to him. His charm must be sufficient to offset the jolting effect of prophetic pulpit utterances, so that the people will be willing to take them without screaming for his scalp. (The late Ernest Fremont Tittle could never have survived at Evanston had he not been one of the most likable persons on earth.)

Other men specialize in one area; the minister must be at home in all. Instead of complaining of the injustice of such demands, let us simply acknowledge them and do our best to meet them.

Another Look at the Revised Standard Version

By DAVID WESLEY SOPER

Calling the Bible "the House that love built," this writer declares that the Bible can be understood only if it is read "in love."

A WOMAN once said to Mark Twain: "I would read the Bible, but there is so much of it I don't understand." Mark Twain instantly replied: "The part that worries me is not the part I don't understand, but the part that I do."

The central message of the Bible is that God is God and *God is love*, that love is required in every society and in every soul because love is the nature of God. For this reason, only love can understand the Bible.

Self-love, and only self-love, keeps men from reading the Bible; it makes no difference how many versions decorate their shelves. To the extent that the Bible is not read today, self-love dominates the mind. To the extent that the Bible is read, God's love has taken possession of the soul.

Cobwebs Removed

The Bible contains sixty-six windows; through them you may see God at work. But it is difficult to look through a window covered with cobwebs three centuries old.

The Revised Standard Version washes the windows. You can see through them. The cobwebs of archaic words have been removed. The haunted "house of many mansions" is inhabited again.

To use a different figure, the Bible contains sixty-six television screens, each presenting the action drama of God at work in an unfinished world, with an unfinished man.

The Old Testament contains thirty-nine television screens presenting the action drama of God at work with Israel. Nothing in the Old Testament is final except the rare insight that love is at work in an unfinished world. Everything else in the Old Testament is preliminary, preparatory, and premature.

Abraham was both a friend of God and a liar. Moses was both a mouthpiece of God and a murderer. David was both a man after God's own heart and an adulterer. If there were no self-love in the Bible we could not read it at all. The self-love in the Bible is the point of contact with our own. Amos and Hosea, Isaiah and Jeremiah were not far from the kingdom of love. They say (and if we look with them and not at them, we too shall say) that God is the God of all men, not of the Jews or the Christians only; that Jews and Gentiles alike are short of the glory of God, half-finished.

The New Testament contains twenty-seven television screens presenting the action drama of love released in human flesh, love wrestling with self-love in the disciples, love conquering self-love at Pentecost; the love that is now creating every society and every soul against the stubborn resistance of self-love.

The Book That Love Built

The Bible is truly "The Book That Love Built." But it would be one with Nineveh and Tyre if it were not available in our own tongue and ti
The Bible is kept at the head of ev
best seller list by the love which ke
it ahead of the hour, the patience
perspiration which present the p
ple's book in the people's languag

Probably 90 per cent of devout W
erners feel that if religion does
speak King James' English it is
religion. This is both natural and
tolerable. I was amazed at Obera
mergau that the person portray
Christ could speak German. Undou
edly Luther's Bible has had as m
or more influence in Protestant hist
than the Bible of King James.
Chinese unquestionably feel that
speaks Chinese.

It is obvious that one sin of
saints is the idolatry of the 1611 tra
lation. Perhaps it is because Engli
speaking folk worship the King Ja
Version that they seldom read it.
are not so different from the sav
who knelt down and worshiped
telescope instead of looking through
The King James Version is a me
not an end.

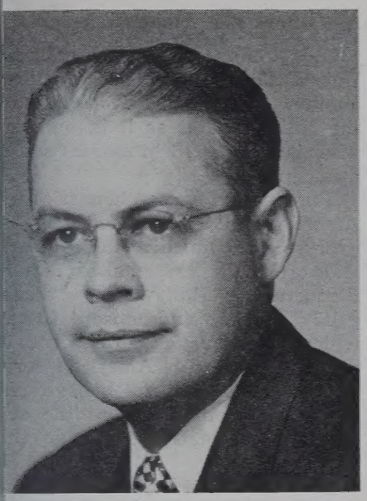
And a good means it has been.
three centuries it has written it
into all Western literature: every f
of common speech contains it. The
version, in simple reality, will h
to compete with the K.J.V. for a
generations, particularly in the p
ple's love; and it is by no mean
foregone conclusion that the K.
will be outdistanced.

Scholars are seldom literary art
and the Revised Standard Versio
a bit more scholarly than literary.
cording to one tradition, Shakespe
had a hand in the 1611 translation. P
haps there are no Shakespeares to
but if reasonable facsimiles can
found they should be set to work
the new version. Why were not Sa
burg, Frost, and Auden on the bo
of editors? Or T. S. Eliot, C. S. Le
and Dorothy Sayers?

But honor to whom honor is
The R.S.V. is not a paraphrase, n
new translation, but the K.J.V. i
corrected and improved for mod
use. The three-centuries-old K.
has become an obstacle course.
R.S.V. removes the obstacles. For
reason it deserves to rank among
noblest productions of our age, an
time may prove the most useful.

In any case, the new version g
the Bible fresh relevance to us and
problems. The reader is forced to
reality. If the K.J.V. today is a ho
and-buggy Bible, a quaint relic,
new version is like a Cadillac
vertible or a Sabre Jet. You get d
to business more quickly with the
version.

David Wesley Soper is 1954-55 Mansfield College Lecturer and Tutor on Contemporary American Theology in the Oxford University Faculty of Theology, Oxford, England. He is on leave of absence as chairman of the Department of Religion, Beloit College, Beloit, Wis., and editor of Highways of Faith *(Westminster Press, 1954).*



t no idolatry of a text three cen-s old paralyze modern Christian-we have enough intellectual *rigor tis* without that. No worship of the *us quo* is Christian. To stick with K.J.V. is to stick with prematurity.

e Examples

few examples will best illustrate fresh vividness of the new version. he K.J.V., Matthew 6:34 reads: *e therefore no thought for the mor- for the morrow shall take thought he things of itself. Sufficient unto day* [is] *the evil thereof.* To take *hought* for the morrow is obvious-mpossible, and specifically against s' teaching. The new version es the verse both more religious more relevant: *"Therefore do not nxious about tomorrow, for to-row will be anxious for itself. Let day's own trouble be sufficient for day."* Thought about tomorrow is cessity, not a sin: sin is anxiety, of faith in God and man.

the K.J.V., Luke 2:45 reads: *And aid unto them, How is it that ye ht me? wist ye not that I must bout my Father's business?* The overy of papyri in Egypt makes new version more accurate: *And aid to them, "How is it that you ht me? Did you not know that I be in my Father's house?"* If ph and Mary had looked first in Temple, they would not have ht Jesus sorrowing. They should known he would be there.

the K.J.V., Luke 19:42 reads: *If thou hadst known, even though, ast in this thy day, the things* which *ng unto thy peace! but now they hid from thine eyes.* The new ver-gives the passage fresh relevance ar-mad modernity: *"Would that today you knew the things that make for peace! But now they are hid from your eyes."* Our leaders are wise in the ways of making war, fools in the ways of making peace.

Perhaps Woodrow Wilson was right: "'We are led by bungalow-type men—no upper story." We are by second nature mechanics. We have plenty of "know-how" and "can-do" in war production, but little "know-how" and "can-do" in peace production. The arts of peace are creative, the arts of war destructive. We are long on destruction, short on creation. Nations are leveled by war, but built by peace. If only we *knew the things that make for peace!* Perhaps it is not our knowledge but our obedience that has failed.

In the K.J.V., Romans 8:28 reads: *And we know that all things work together for good to them that love God, to them who are the called according to* [his] *purpose.* Imbedded in this translation is the Calvinist, and capitalist, idea that the few are predestined to be "the saved" while the many are predestined to be "the damned." More careful thinking discloses that we are not called to be "the saved" but "the saving"; not to damn the world but to heal it, all of it; to work with God to complete this half-finished world and our half-finished souls. The new version corrects both Calvinism and capitalism: *We know that in everything God works for good with those who love him, who are called according to his purpose.* All men, not merely the successful, are called according to God's purpose. Because we are half-baked saints in a half-made world, all of us are called to labor together with God for the growth of good.

Some Verses Ludicrous

The K.J.V. was better understood in its own day than in ours. An occasional verse is downright funny today. I Corinthians 10:24 in the K.J.V. reads: *Let no man seek his own, but every man another's wealth.* In all honesty, our money-grabbing capitalist society has been more than obedient to this heavenly vision. The R.S.V. makes the meaning clear, the meaning that is not "capitalist" but Christian: *Let no one seek his own good, but the good of his neighbor.* When America has sought the welfare of other nations she has been strong. When she has sought only her own welfare, all men have held her in contempt.

Other nations have been quick to learn the "grab" philosophy. Russian communism learned it from American capitalism. The idea is not that everyone should do his neighbor's laundry, but that the public good is always to be preferred to private gain.

This command, rightly understood, lays upon every Christian a peculiarly difficult but necessary task: to give Negroes their right in America, to give labor its right in the world, to give the under-loved two-thirds of humanity Christ's love in action. This command makes missionaries of all true Christians. It means that the only Christians now alive are missionaries!

In the K.J.V., Hebrews 11:1 reads: *Now faith is the substance of things hoped for, the evidence of things not seen.* We have all gained strength from the verse, though it is inaccurate and contradictory. If we have the substance of things hoped for, hope is no longer necessary. This King James verse has created quietism and folded hands when we have needed rolled sleeves and clenched fists. In principle the world is redeemed, for Christ is the future made flesh in the present. But in substance, the world is not redeemed. The R.S.V. leaves room for Christian action. *Now faith is the assurance of things hoped for, the conviction of things not seen.*

Love has been seen in this world only in Christ, the saints, and the martyrs—only in the church, the fellowship of love. Love is seldom seen in our day-to-day world. Nonetheless it is every Christian's assurance that love cannot fail, for God is love; that the love today but seldom seen will one day be more fully seen across earth and heaven.

This verse makes clear that the universe and man are not finished. We are called to labor with God to complete the job, and to be completed by his love. It is God's will that all men shall live in love and that love shall live in all men—African and European, Jew and Gentile, worker and leader. Love is the future that was made flesh in Jesus, the future that now commands and compels our action.

A Book to Be Read

Love produced the Bible and love now presents it in our own speech. Whenever the new version is read in private devotion, in family fellowship, in public worship, it will endlessly create the love which is the nature of God, the love which is not sentimental but responsible.

The thing to do with the new version is to buy two copies—one for yourself, and one for your neighbor. The second thing is to read it—all of it—and let the old message find you where you live.

If you read it with the love that prayer makes possible, and with the prayer that loves makes possible, you will be newly possessed by the love that produced it and now freshly releases it for the twentieth century.

A Crusade Scholar Looks at America

By ARTEMIO R. GUILLERMO

"It may be that the Crusade scholars are the future missionaries of the church." This program is financed through offerings of the Week of Dedication.

I AM a Crusade scholar," I said by way of introduction to an usher at a suburban Methodist church near Chicago. The man sized up my five-foot-four-inch frame and mumbled: "Er, what do you mean?" I gave him a briefing, in a friendly way of course, on the background of the Crusade scholarship program.

The incident is just one of many which I have had in places where I traveled. At first it was a shocking revelation to me. Here in this great land I thought church people were informed on what they are supporting by their gifts and prayers.

I have been in tiny country Methodist chapels and in imposing edifices in cities, and I have discovered only a handful who had even a nebulous idea of the Crusade scholarship program of The Methodist Church. Even ministers I have met were totally unaware of this great student program of our church.

There are at present 105 Crusade Scholars of The Methodist Church who are studying in the United States on the Crusade Scholarship program.

The Crusade for Christ launched by American Methodists during World War II was a great undertaking, unequalled by any other denomination in its scope.

Artemio R. Guillermo comes from San Jose, Nueva Ecija, Philippines, where his father is a minister of The Methodist Church. He came to the United States in 1952 on a Fulbright grant and, after a year of graduate work, studied journalism at Syracuse University on a Crusade scholarship.

A Rehabilitation Project

In countries where war left its ugly scars, the funds gathered in the gigantic campaign have rebuilt ruined churches, hospitals, and welfare institutions of The Methodist Church.

One noteworthy part of the rehabilitation project was the educational aspect of it. Selected young people from war-devastated lands as well as from countries where Methodism is found were brought to the United States to study.

The Crusade program was originally planned to last for a period of five years, 1944 through 1948. The program went so well, however, that it was continued in the Advance for Christ and His Church adopted by the General Conference in 1948. The scholarships are now financed through the Week of Dedication offerings.

In the period in which the Crusade program was in effect, more than 800 scholars from all over the world have studied in American institutions and most of them have gone back to their native lands upon completion of the Crusade Scholarship study.

They represent fifty countries, including the United States, and have studied in over 100 American universities and colleges, sixteen American hospitals, and thirty-two colleges and universities in other countries.

The contribution made by the scholars in the home countries has been so far-reaching that a Methodist bishop overseas is reported to have said that the Crusade scholarship program is more important than buildings.

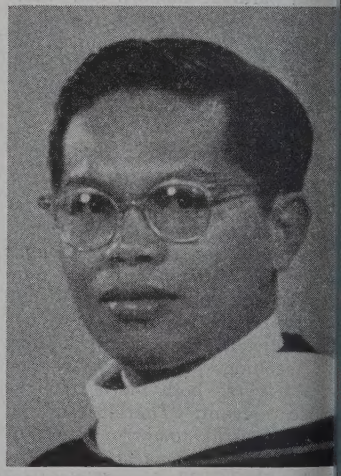
This continuing educational program is a new approach to international good will and understanding. This is Christianity in action.

As Others See America

Today, more than ever before, United States should be seen thr another perspective. That is, to the United States as it is, and n what it is pictured in movies and magazines to be.

Youths from foreign countries w American influence is felt have exposed very much to the secular and often evil aspects of Ame democracy. Hollywood "flick gaudy books, and cheap liter which filter through foreign coun plus contacts with American ser men who often do not behave ad ably, have contributed to the sp of false conceptions of the U States.

That the United States is a lar "milk and honey," a literal paradi land of hoodlums and sexy actres these ideas are prevalent in the



dle of impressions among foreig The coming of Crusade scholars exchange students under the State partment have corrected some of myths.

According to the 1954 report o Institute of International Educati private nonprofit agency engage student exchange, there were foreign students enrolled last ye American universities and college

"Seeing is believing," so a s goes. In the same vein, we, the sade scholars, are seeing for the time democracy at work and prac by Americans in their own surro ings.

It is true that your system i perfect. That is not the point o brief stay, however. We are he cull the best that your system society have to offer. With open r and hearts we came to avail ours of the advances made by your n

the field of humanities, social sci-
es, and technology.

lp Americans, Too

Vhile trying to understand and in-
ret the American way of life from
at we see and experience, we are
making Americans understand our
ntries.

Iany Americans have mistaken con-
tions of our countries, too. In many
ur contacts with young people and
our talks before various civic and
gious groups, we have done away
h a lot of suspicion, ill will, and
barrassing impressions.

Iany times I have heard such com-
nts: "You certainly did a lot of
d to us. We learned so much about
r country and people this evening
hore than books could tell us."

o a foreign student stepping on the
res of another land, the pressing
blem is whether he can adjust him-
in his new environment. We came
e bringing with us our diverse cus-
s, habits, and cultures. We know we
e here on a benevolent program ad-
istered by fellow Methodists. But
we were perplexed with the ques-
of adjustment and acceptance.
has been a wonder, nevertheless,
easily we took to our new places.
s is primarily due to the warm hos-
lity with which we have been re-
ed in churches, families, and youth
owships.

Jose Catindig (left) and La Verne Mercado, both of the Philippines, are seen on the campus of American University, where they attended the 1954 Crusade Scholars' Orientation Program. Doctor Catindig is now studying internal medicine at Harvard University, while Mister Mercado is doing work in religious education at Garrett Biblical Institute.

Mrs. Ester L. Maguire (right), instructor at American University's American Language Center, explains functions of U. S. Government departments to one of the student groups during the second Crusade scholars' orientation program held last fall at American University. Nearly fifty students from many nations were introduced to American language and culture through this special program before beginning their study at colleges and universities.

The welcome rivals even Oriental hospitality. To many of us, homesickness was never keenly felt because of the efforts of church people to take us in their homes during vacation time. Such gestures indeed have been our most unforgettable experiences and have removed our feelings of strangeness.

Asia's Gathering Storm

There is a gathering storm in most Asiatic countries today. Asia is seething with intense nationalism, which in a way endangers the missionary enterprise. The great mission work in China belongs now to history. India is manifesting an indifferent attitude toward mission work.

This clear and present threat to missions overseas cannot be taken for granted. Should the threat ever become serious, capable nationals should be ready to take over the reins of responsibility.

It is at this point that the Crusade scholars will bear witness. We, the Crusade scholars, may yet provide the balancing factor. It may be that the Crusade scholars are the future missionaries of the church.

A Test of the Churches

CHURCHMEN are discovering—to the distress of some and the delight of others—that they cannot escape some kind of involvement in the issue of racial integration which has come alive in a new way in recent months. As a result of the Supreme Court decision that segregation in the public schools is unconstitutional, some people in every part of the nation will have to readjust their thinking about race relations in order to meet the problems and tensions that lie in the future. These problems and tensions represent uniquely a test of the Christian churches and the message they proclaim.

On February 13 The Methodist Church will observe Race Relations Day for the sixteenth time, and the money received in the special offering will be used in support of Methodism's Negro colleges. Over the years, these contributions of the churches have helped to increase the educational opportunities for members of a minority and underprivileged race to prepare themselves for a more adequate life and vocation in our society.

It has been done under a plan of segregation that conformed with an accepted pattern of American life and that has seemed wise to many persons in a particular period of American history. But a new era in race relations is now at hand.

The Race Relations Day observance stands as an act of benevolence of one race toward another. While the observance and its purposes have not changed, the times have. Suddenly, we have entered what promises to be one of the most exciting and challenging periods of American history. It is fraught with hazards, but there are just as many possibilities for good to prevail.

As though in anticipation of the new period whose beginning is marked by the recent Supreme Court decision, the 1952 General Conference stated in resolution: "The problem facing Methodism in the matter of race is perhaps the most crucial problem before our world today. Therefore it presents us a God-given opportunity. . . ." This is a point that needs now to be reiterated in the churches.

Spurred, perhaps, by steps toward de-segregation in public schools, some church groups are taking similar steps within their own household. Two important divisions of the National Council of Churches recently have urged the Protestant churches for which they speak to "repudiate completely" all forms of racial segregation. Officially, Methodism has approved the principle that it must "seek to free itself utterly from racial discrimination and segregation."

It is rather obvious that this principle has not been accepted by all Methodists. The question of the Central Jurisdiction undoubtedly will be one of the main issues at the General Conference of 1956. But it will not be necessary to wait for the elimination of segregation in the churches before acting in regard to the Supreme Court decision. If the church waits it will miss an unusual opportunity to make its witness and to leadership in our secular culture.

De-segregation (which means doing away legally enforced segregation of the races) will place more quickly in some communities than in ot It will come sooner in a Tennessee county with per cent Negro population than it will in an Alab county with 45 per cent Negro population. De-segr tion will be a long time coming in a Mississippi co with 83 per cent blacks.

But de-segregation will come, eventually, ev where in America. It will come because men will forever tolerate the injustices of second-class citi ship—whether they are black men or white men. made them that way. As we see it, the role of church in the local community is to do what ca done in helping to bring about de-segregation in a and orderly fashion and as quickly as it is pos in that community.

Most official church groups (annual conferen local councils and associations, national denominati bodies) have made statements in support of the preme Court decision.

A statement from the executive committee of Ka City's Council of Churches and Rabbinical Associa says, "We rejoice when the law of the land bears ness to the prophetic ideals so precious to our relig heritage."

The Methodist Council of Bishops issued a stater last November saying in part that "one of the fou tion stones of our faith is the belief that all men brothers, equal in the sight of God. In that faith declare our support of the ruling of the Supr Court."

But the road ahead is a difficult one. Already t has been expressed much opposition to de-segrega in public education. Many persons fear possible m to abolish segregation in the churches. They have taught all their lives that segregation of the race an institution with divine sanction, and they are sin in their beliefs. Already a great deal of hysteria been whipped up—and there will be more.

Some of the peoples' fears about de-segregation justified, but many of them are unjustified. It is task of our leaders to help them distinguish betv the two, and this can be done only as they are g the facts and as they become informed about deve ments arising from the Supreme Court decision of May.[1] Most church groups have expressed suppor that decision; the next step is for church leader come forward with some concrete proposals as to churches can help in their own communities to tr late a ruling into a reality.

While de-segregation is not a task for the ch itself, it is a task in which they are involved as munity agencies. Churchmen are citizens too, and ought to make their witness as Christians in helpi solve the problem of de-segregation. It is a moral p lem as well as a political problem—and all of us involved in it.

[1] The best single source of information we have found is *So School News*, published monthly and sent free to those interested. to Southern Education Reporting Service, P. O. Box 6156, Acklen S Nashville 5, Tenn.

Preview

rlong Prayer Chain s Started

yearlong "chain of prayer," link- more than 1,000 churches every ıte of every day in 1955, was start- anuary 1, sponsored by the Gen- Board of Evangelism in Nashville, ıessee.

ɔrld peace is the chief petition as e congregations, prayer teams, and y shut-ins of every state join in 365-day vigil.

church bells tolled the New Year, hain's first links were hammered in the prayers of Methodists in cities and towns—New York, ago, Washington, San Antonio, phis, Ashland, Kentucky; Minter Mississippi; Phoenix, Arizona; ngfield, Oregon; and Centerview, ouri.

ey were succeeded January 2 by nd-the-clock worshipers in De- cy, Louisiana, and Jackson, Ten- ce.

y and night, around the calendar, ymen and laymen take turns at ltars of city and country churches. me churches are prepared to alert "prayer circles." First Church in veport, for example, has 2,500 bers in its prayer circle, and Trin- Church in Grand Island, Nebraska, 1,500.

nen the last "Amen" is whispered December 31 in churches of Og- Utah, and Boston, Massachusetts, estimated that 50,000 to 100,000 ns will have participated in the prayer.

Ve hope prayer cells can be formed very home and in every church," Harry Denman, executive secre- of the evangelism board.

layman, Denman said board mem- got the idea of a continuous prayer Methodist laymen who took turns ing all night at their national con- nce last summer at Purdue Uni- ty.

w Civil Rights Film Made

he Sound of a Stone," a new on picture on civil rights, has been uced by the Methodist Board of al and Economic Relations. It is ex- ed to be available for use in ches early in March.

e film's premier showing was duled to take place at the national ing of annual conference chairmen of social and economic relations to be held in Evanston, Illinois, February 1-4.

Filmed in Lawrence, Kansas, by the Centron corporation, the picture will be twenty-eight minutes in length and will be available in either color or black-and-white. The church's Radio and Film Commission co-operated with the board in producing the film.

Hero of the picture is Henry Jordan, high school teacher, who suddenly is plunged into a vicious and unjustified campaign of unconfirmed rumors and street-corner gossip which pin the "subversive" label on him and threaten his home, reputation, and livelihood. The conflict is only partially resolved at the end, suggesting that the damage of such slanderous attacks is very extensive and not easily stopped.

The title of the film is suggested by the rippling of a lake's surface when a small stone is thrown in the water. A narrator's opening lines set the mood: "Small incidents magnify. Like the stone thrown into water—until the cause of the disturbance and what it really means is hidden by the ripples of the waves—touching everything—even shores for which the waves were never intended. Who knows what the stone carelessly thrown may bring?"

The film may be secured through the Methodist Publishing House serving your territory.

Missionary Education Play Available for TV Production

An effort is now being made to produce a play on television in one hundred cities of the United States as a project in the missionary education of young adults.

The play is *The Return of Chandra* by Mrs. Dorothy Clarke Wilson. It is about a young doctor, Chandra, who returns to his native India from study in America so disillusioned with Christianity, as he has found it in practice in this country, that he decides to give up not only his religion but his plan to practice medicine in his village.

Only after a series of dramatic developments involving plague in a neighboring village does Chandra regain his faith and recommit himself to the service of his people.

The play is in keeping with one of the missionary themes chosen for 1954-55, "India, Pakistan, and Ceylon," and was written especially for young adults.

Staff members of the Department of Christian Education of Adults, Methodist Board of Education, feel that if some of the young adult groups in The Methodist Church could produce the play over the TV stations in their regions it would arouse much interest in the study of India.

"There are more than four hundred TV stations in this country now," says a promotion sheet being distributed by the department. "The audience is about ninety million persons. If this play can be produced by even a fraction of these stations, it will mean that literally millions of people will get the challenging message it emphasizes."

For additional information write Robert S. Clemmons, Methodist Board of Education, Box 871, Nashville 2, Tennessee.

Leadership Enterprises

A series of enterprises for Christian education workers in the South Central Jurisdiction has been planned for Mount Sequoyah, Fayetteville, Arkansas, during next summer. Others will be held at Lake Junaluska, North Carolina, for the Southeastern Jurisdiction.

M. Earl Cunningham, director of the Board of Education's Leadership Education department, has announced three enterprises sponsored by the Division of the Local Church for the South Central Jurisdiction: the leadership school, July 11-22; music workshop, July 18-22; and youth leadership workshop, August 5-12.

Schools and conferences scheduled for the Southeastern Jurisdiction at Lake Junaluska include two youth workshops, July 6-13 and July 14-21; workshop for conference and subdistrict presidents of young adult groups, July 21-24; leadership and laboratory school, August 1-12; music institute, August 1-12; church school superintendents' convention, August 12-14; family life conference, August 25-28.

The Mount Sequoyah Assembly is owned and operated by the South Central Jurisdiction of The Methodist Church; and Lake Junaluska is owned and operated by the Southeastern Jurisdiction. Many boards and agencies, of which the Board of Education is one, take advantage of the facilities at both places during the summer season.

Vocations Guide Ready

The 1955 edition of *Methodist Service Projects,* annual booklet designed especially to stimulate interest in full-time church work, is now being distributed.

It contains a directory of opportunities for service offered by The Methodist Church through its general boards, commissions, and other agen-

cies, lists of their personnel officers, and lists of resource materials on Christian vocations.

The booklet is produced by the Interboard Committee on Christian Vocations to correlate the recruitment and guidance activities of the several boards and agencies of The Methodist Church.

Methodist Service Projects—1955 can be ordered from the Interboard Committee on Christian Vocations, Box 871, Nashville 2, Tennessee. Single copies, 10 cents; $8.00 a 100.

New Garrett President Chosen

Dwight E. Loder, pastor of Hennepin Avenue Methodist Church, Minneapolis, Minnesota, was recently elected president of Garrett Biblical Institute in Evanston, Illinois.

Loder will assume his new duties as soon as his successor is appointed in Minneapolis, it was announced. He will succeed Horace Greeley Smith, who was president from 1932 until his retirement in 1953. Otto J. Baab, professor of Old Testament Interpretation, has been acting president during the interim.

Garrett Biblical Institute is one of the largest of the ten graduate schools of theology supported by The Methodist Church, having more than 400 students preparing for the ministry and other forms of religious leadership.

Loder will be the eighth president of the school, which celebrated the centennial of its organization in 1953. Although it is a separate institution, Garrett is located on the campus of Northwestern University and is affiliated with it.

Schools Co-operate With "Church Day"

Council Bluffs, Iowa (R.N.S.)—A policy of eliminating extracurricular activities on Wednesday afternoons and evenings so that children can have one day each week for church activities, was approved here recently on a trial basis by the board of education.

The Council Bluffs Ministerial Association had proposed that Wednesday be set aside as Church Day.

A statement by the board said, "It was agreed that our general policy in regard to Church Day should be in effect that, insofar as possible, the schools would attempt to co-operate with the church activities on that day."

Superintendent Russell J. Mourer said the policy would be reviewed at the end of the school year.

RACE RELATIONS DAY offerings (February 13) go to support Methodist Negro colleges. Shown here are students at Dillard University in New Orleans, Louisiana, returning to a normal routine following a recent Founders Day celebration.

Youth Workers' Guide

Guidebook for Workers with Youth, chief resource for the special program in the Youth Emphasis for the first five months of 1955, is now available. The Youth Emphasis this year is a period when the recruitment and training of adult workers with youth will be stressed.

The guidebook was edited by Rowena Ferguson of the staff of the Editorial Division of the General Board of Education. Some of the chapter headings are: "Parents and Their Youth," "The Pastor and the Young People," "The Adult Worker." "Working with the Small Group."

Guidebook for Workers with Youth (2361-BC) is available from the Methodist Publishing House that serves you. Prices: cloth, 75 cents; paper, 50 cents.

Launch Drive for Chapel at Hospital

Huntington, W. Va. (R.N.S.)—A campaign led by Griffin C. Callahan with the endorsement of the Huntington Ministerial Association has been launched to build a $100,000 chapel at the state mental hospital here.

Callahan, rector of St. Peter's (Episcopal) Church, said that religious services are now conducted at the hospital, but "they are held in an auditorium where patients may have sq
danced the night before and the s
is shared by a makeshift altar an
juke box."

The proposed chapel is to be finar
through contributions.

"If every citizen concerned over
lack of a suitable place for religi
services at the institution would c
tribute, the cost would be met," Ca
han said.

Sunday School Convention

The twenty-third International S
day School Convention will be h
in Cleveland, Ohio, July 27-31, 1
It will represent one more chapte
the spread of the Sunday school mo
ment. The first International Sun
School Convention was held in N
York City in 1932.

Three thousand workers in the f
of Christian education in the l
church is the goal accepted by
Methodist Church for its share of
ten thousand delegates who will
tend the Cleveland convention.

Purpose of the meeting, as statec
the General Convention Committe
"That every person attending may
come a better Christian, a more
cerning teacher, and a more capa
leader and witness for Christ."

The Methodist delegation will be
largest of any of the thirty-nine p
ticipating denominations, with qu

ned on the basis of church school ment.

ome and Church—Teach Christ ' has been chosen for the con- on theme. The delegates will in- church school teachers, superin- nts; leaders of youth work, chil- s work, and adult work; leaders rk with parents; community lead- astors; directors of Christian ed- on.

F. Forsyth, associate secretary of Division of the Local Church, is harge of arrangements for the odist denominational meetings on fternoons of the convention. For- is also chairman of the Conven- Budget Committee.

pics chosen for these two after- meetings are "Reaching the Peo- and "Improving the Program." odist work will also receive em- s by means of exhibits, films, and media used in the field of Chris- education.

Lead Bible Conferences

ert M. Cox of Detroit, Michigan, een elected a member of the staff of the Division of the Local Church, General Board of Education, according to John Q. Schisler, executive secretary of the division.

Cox

Cox will have as his major responsibility Bible conference work and lead- education in the Department of tian Education of Adults.

native of Ohio, Cox comes to his position from St. James Meth- Church in Detroit, where he was ter of education.

Split Among Christians Have to Be Re-examined

V HAVEN, CONN. (R.N S.)—Liston dean of Yale Divinity School, said hat "the time is coming when the between the Roman Catholic and stant branches of Christendom will to be re-examined boldly and tly."

ity in the churches," Pope said radio broadcast, "can help bring ing peace on earth among the na- " He added that "the feeling of among all the churches is growing y now, and already is a powerful in a divided world."

e tides have turned with respect to this question of division among the churches, and they are now moving strongly toward greater unity," said the theologian, who is a member of the Central and Executive committees of the World Council of Churches.

"After centuries of deep division—often on minor points—the churches are beginning to take seriously the central things they have in common: faith in one God and one Savior, common opposition to materialism and secularism and Communism, and, of great importance, a growing conviction that divisiveness within the church itself is a sin and that the Christian faith requires strong efforts toward unity among Christians."

Ministers Adopt Code on Marriage Practices

LAS VEGAS, NEV. (R.N.S.)—A constitution and code banning marriage services in wedding chapels and providing for the ouster of any member not adhering to this code was adopted by the Clark County Ministerial Association at a meeting here.

Ministers signing the eight-point code of ethics pledge themselves to perform marriages only in homes, churches, and "other places void of commercial practices."

Although it has a population of only just over 24,000, Las Vegas is a mecca for couples from California and other parts of the Southwest seeking to be married. An average of sixty-three weddings a day are performed here—explaining the existence of the great number of wedding chapels.

Shortly after the ministerial association adopted the code, T. Malcolm Jones, rector of Christ Episcopal Church, announced that he had refused to sign it. He explained that "the Episcopal Church already subjects me to a marriage code far more severe than the one adopted locally," but it "does not limit my discretion as to where I may exercise my function as a priest of the church in the performance of marriages." Jones is a former president of the association.

"I have always granted to other Christian codes the freedom which our nation guarantees and I expect to be granted the same freedom," he said. "I will not surrender voluntarily to any committee of ministers of other denominations the right to sit in review on my performance of my duties as a priest of the church nor will I permit any committee to receive the power to have my civil license to perform marriages revoked if I can help it."

The Episcopal minister added that he feels the number of marriages performed in Las Vegas warrants the existence of wedding chapels and said he felt they were legitimate business enterprises "performing a service by providing appropriate places for wedding ceremonies."

Coming Events

Information for this section should reach the office of *The Pastor* six weeks before the event is scheduled to take place, or as far in advance as possible. —Ed.

Jan. 1-Apr. 10—Church attendance crusade, sponsored by Board of Evangelism

Feb. 1-3—Third quadrennial convocation of the Southeastern Jurisdiction, Charlotte, N. C

Feb. 1-4—Meeting of officers of conference boards of social and economic relations, sponsored by the general board; First Methodist Church, Evanston, Ill.

Feb. 6-12—Annual Christian Citizenship Seminar for Students, directed through Student Department of the Board of Missions

Feb. 6-12—National Boy Scout Week, celebrating forty-fifth anniversary, Boy Scouts of America.

Feb. 7-11—Western Jurisdictional School of Alcohol Studies and Christian Action. Reno, Nev.

Feb. 7-14—Ministers week, Southern Methodist University, Dallas, Tex.

Feb. 9-10—Annual Convention, National Association of Methodist Hospitals and Homes, Palmer House, Chicago, Ill.

Feb. 13—Race Relations Day

Feb. 20—Day of Prayer for Students; The Transfiguration

Feb. 20-27—Brotherhood Week

Feb. 20-27—Week of Dedication

Feb. 23—Ash Wednesday (beginning of Lent)

Feb. 23-25—Annual joint conference on Church Architecture, sponsored by Church Architectural Guild of America and National Council of Churches

Feb. 23-Apr. 10—Lenten reading project for youth, using *I Belong (to the Church)*, by Hoover Rupert

Feb. 24-27—National Christian Witness Mission for youth and youth workers, Columbus, Ohio

Feb. 25—World Day of Prayer

Feb. 27—First Sunday in Lent

Mar. 8-9—Northeastern regional conference directors of adult work and conference presidents of young adult fellowships, Buck Hill Falls, Pa.

Mar. 10-13—Northeastern regional adult convocation, Buck Hill Falls, Pa.

Mar. 16-18—North Central Jurisdiction W.S.C.S. meeting, Cincinnati, Ohio

Mar. 25—The Annunciation

Mar. 27—Passion Sunday

Living Together in a Divided World

This is an excerpt from "Christians in the Struggle for World Community," the report of the Section on International Affairs of the Second Assembly of the World Council of Churches. Held in August 1954, the assembly received this report and commended it to the churches for their study and appropriate action. The report was also remitted to delegates of the Ninth General Assembly of the United Nations. This excerpt might well be pondered in the light of discussion of what is currently termed "co-existence" of the nations.—Ed.

THE ASSEMBLY believes that an international order conformed to the will of God and established in his peace can be achieved only through the reconciliation which Christ makes possible. Only thus will those transformed attitudes and standards, agreements and practices which alone will insure lasting peace become possible. Because of their belief in this gospel of reconciliation and their experience of its power, Christians can never accept, as the only kind of existence open to nations, a state of perpetual tension leading to "inevitable" war. On the contrary, it is the Christian conviction that war is not inevitable, because God wills peace.

Work for Reconciliation

From this it follows that the first responsibility of Christians is to live and work for the reconciliation of men to God and, therefore, as individuals and nations, to one another. Endeavors to secure that nations shall live together in peace on any basis less fundamental than this are always precarious; at any moment they may prove to be but frail expedients in a world which has not yet become subject to the power of the cross.

Nevertheless, the preservation even of these "frail expedients," in a world where Christ's reign is not yet acknowledged, is morally imperative as a minimum condition of international order. Today there is urgent need for this moral imperative to be recognized and acknowledged. The clash of national interests, social systems, and ideologies tends to dominate every phase of international life. Hostile propaganda, border incidents, and a suicidal competition in arms more deadly than any hitherto used, characterize a situation which is unfit to be described as peace. Over all there moves the specter of total war. Only as these current tensions are reduced and controlled will time be secured for bringing to bear the deeper and more creative influences of reconciliation.

Co-existence

A current political definition of such endeavors is "co-existence." We avoid the use of this term because of its unhappy historical significance and some of its current political implications. "Co-existence" as conceived by Christians cannot imply any willingness to disguise from themselves or others the vast difference which lies between the search for an international order based on belief in Christ and his reconciling work, and the pursuit of aims which repudiate the Christian revelation. There can be no abandonment of the right to assert this fundamental difference and the faith on which it rests.

We stand against submission to, engulfment by, or appeasement of totalitarian tyranny and aggression. We also stand against the exploitation of any people by economic monopoly or political imperialism. In the world community we must stand for the freedom of all people to know the truth which makes men free and for the basic civil liberties of all people to struggle for a higher freedom.

Christians claim the right to propagate their faith, by proclamation and persuasion, by example and suffering, just as they uphold the same right for others. Nevertheless, conflicts of conviction about the origin and destiny of man have long existed within societies essentially peaceful and Christians must continue to condemn totalitarianism as false in doctrine and dangerous in practice. They will be no less firm in continuing to oppose atheistic materialism. Yet however deep the conflict may be it is not necessarily an insuperable bar to living together in a divided world. The same may be said of methods of po and economic organization, wh they be democratic or dictatori

Minimum Conditions

Such living together does, hov require that certain minimum c tions be met on both sides:

1. A conviction that it is po for nations and peoples to liv gether, at least for a considerabl riod of years.

2. A willingness not to use for an instrument of policy beyon existing bloc frontiers. This woul mean the recognition and freezi present injustices and the unn divisions of nations, but it would renouncing coercion as a means curing or redressing them.

3. A vigorous effort to end soci other injustices which might le civil, and hence, international wa

4. A scrupulous respect for pledged word.

5. A continuing effort to reach a ment on outstanding issues, such peace treaties and disarmament, are essential to a broader stabili and pacification of relations.

6. Readiness to submit all solved questions of conflict to a partial international organizatio to carry out its decisions.

These are minimum requirer This limited form of living to can only be a transitional stage point of departure. It must through untiring endeavor, b these minimum requirements in order of genuine co-operation. first move into such an order surely be in the direction of pe competition with growing co-ope This order will be facilitated an inforced through the free excha persons, culture, information, goods; through common undert for relief and human welfare through the growth of United N as an instrument for peaceful c Christians must go still further. must promote the reconciliation nations; they must work for the lishment of justice based on a of law, so that a responsible s grounded in truth, may be poss

For the Christian the ecum fellowship of the churches is ev of progress towards this goal, God's use of the Christian Chu one of the foundation stones of order. Further, by its supra-n character the Church also provid point of meeting where the sear the truth as it is in Christ in its ing on all the problems of hum ciety may be pursued in faith an as well as in love's creative pow

Slants on the Secular

By ROGER BURGESS

—Big Issue for 1955

THIN five months the eighty-ourth Congress and the American must decide again whether to a program of Universal Mili-Training.

ndly rejected by a 236-to-162 of Representatives vote in 1952, is now before Congress in yet er form, this time with the pow-backing of the Eisenhower ad-ration, veterans groups, and the ized reserves.

December 17, 1954, President nower made public an adminis-n plan which would obligate vir-every American boy for six n years of active and reserve ry service as he reaches seven-years of age. Called the "Na-Reserve Plan," the proposal is a modified UMT. It would:

Provide for the training of 0 volunteers each year who would to serve six months, then be ob-d for nine and one-half years of e duty.

Make larger active service and ipation in a lengthy reserve pro-mandatory for all other young As they become seventeen, men the above program would have ption of being drafted for two or enlisting (three years in the or Marines, four years in the orce or Navy). After active serv-ich would serve in the reserve am for a period of four to six depending on total time spent ive service.

Continue Selective Service, with ew cuts recently ordered by the lent, for another four years.

new reserve program has Eisen-'s priority tag for action in Con-this year and is part of the over-ministration military strategy. It sed on the idea that the threat n immediate, all-out war has ished and that the nation should gear itself to a long Cold War, g on the striking and retaliating of a stronger Air Force rather on huge numbers of men under

er Burgess is director of the edi-department of the Methodist of Temperance in Washington,

As it goes to Congress, the administration plan has formidable backing. Eisenhower's personal appeal and his military reputation are major factors. Further support is bound to come from Pentagon leaders who have undoubtedly been in on preparation of the outline as it now stands.

Although they have not at this writing made definite statements on the current proposal, representatives of the Reserve Officers' Association, the National Guard, the Air Force, and the National Security Training Commission have been meeting with the administration since early fall to map a plan suitable to all interests.

Members of the powerful Senate Armed Services Committee have stated that they will give top listing to hearings on the measure, and the American Legion voted last summer to make UMT its number one legislative goal for 1955.

Representative Dewey Short (Rep.-Mo.), a key figure in former fights to stop UMT, was given an advance look at the plan and is quoted in the Washington press as saying that it was "the best thing I've seen" and that he might support it.

On the other hand there will be strong opposition to the new Reserve UMT plan from members of Congress and church and civic groups. But thus far the opposition is not well organized, probably because no one could guess just what the proposal would be.

The issue is certain to come to a head before current Selective Service laws expire, June 31, 1955. If Methodists are to make their traditional witness against a universal military training program they must become active and vocal now.

Many of the questions raised by churchmen in the past again apply to the current UMT proposals. Some are new. For instance:

(1) How will the 100,000 six-months volunteers be selected? Each year about 850,000 young men reach age 17. Many will want to go on to college or into business as soon as possible. Faced with the option of a six-months hitch, a two-year draft, or a three-or four-year enlistment (not counting reserve obligations), it is highly probable that more than one out of eight will want to volunteer. How will the applicants be screened?

(2) What about cost and mechanics? The new proposal would put some 5,000,000 men into reserve training. The problems and costs involved in establishing and maintaining active training units somewhere near the homes of 5,000,000 reservists are staggering, especially with the draft continuing.

(3) What terminal date is planned for the program? In the case of Selective Service, Congress re-evaluated the program periodically in light of changing conditions. The program now proposed would continue indefinitely, setting up a ten-year reserve training program at the outset.

(4) Just how effective would a mighty reserve army be in event of war? Will there be time to give the reservists the necessary refresher courses to ready them for combat? Many strategists say no.

(5) Most important of all, is not the "National Reserve Plan" truly just another form of Universal Military Training? That is what newspaper headlines have termed it from the start and, though the words "universal," "military" and "training" have been meticulously avoided, Draft Director Lewis B. Hershey and Assistant Secretary of Defense Carter L. Burgess have told newsmen that with very few exceptions "every one . . . eventually is called to serve" under the new plan.

No matter what it's called, UMT is still UMT. And many Americans question a plan which would bring virtually every seventeen-year-old boy into the armed forces at a highly impressionable age and keep him tied to an active training program for another six to ten years.

Methodism has traditionally opposed Universal Military Training and has made clear its position in statements of the General Conference, Council of Bishops, Board of World Peace, and other organizations and agencies.

On November 21, 1954, the Methodist Council of Bishops, anticipating a UMT proposal, released the following statement:

"The proposal of Universal Military Training threatens to rise again. Yet within our own lifetime, those who were the first to take the sword have perished by it. Nazi Germany and Imperial Japan were not saved by military training. Their very domination by the military way of life evoked a false sense of security and a disregard for spiritual values. The church is concerned with our survival as a democracy penetrated by Christian values. Militarism as a way of life is a foe of democracy, and our forefathers fled to these shores to escape it. We call upon our people to prevent any attempt to fasten peace-time conscription on the American people."

Methodism in Scandinavia

By ARNE-JACOB KRISTOFFERSEN

METHODISM in Scandinavia lives in a Lutheran field of tradition, where the heritage of Luther and Erasmus has made deep impressions. In these countries the ecclesiastical and humanistic developments have been played out, one against the other. The godless and atheistic humanism became connected with the socialistic movement, while the church was identified with capitalism.

The clashes between these two movements have been strong, but since World War II a certain amount of consolidation has occurred. Such a trend has been facilitated in the post-war period because all forces—social, economic, and cultural—have been focused on rebuilding the country.

Lutheran Thought Today

Lutheran theology, to a certain extent, has been a passive orthodoxy. Now, the churches have awakened to a more conscious responsibility. (The churches referred to are the Lutheran State churches, or as they like to call themselves, the People's churches.) Such increased activity is due in part to a social awakening and in part to a concurrence of the Free churches.

In Denmark and Norway the developments in the church have been more nearly parallel, whereas in Sweden the traditions are different. After the Nazis had taken over in Germany, the Lutheran theology moved over to Sweden.

In this country Anders Nygren, Gustaf Aulén, and several other theologians have established what has come to be known as the Lundensian school of theology. An expression of the ecumenical Christian faith,[1] Lundensian theology is centered in the cathedrals of Uppsala and Lund.

Along with its theological teaching, this system has followed a high church movement tending toward ritualism and sacramentalism. Its weakness as a church movement, however, is evident in its failure to reach out to the people. Instead it has become the special property of religious specialists such as ministers and deaconesses.

In Denmark and Norway the churches are trying to regain their contact with the people. Through such an orientation, the churches are attempting once again to become a spiritual foundation for the people.

Theological discussions in Norway have lately been concerned with the doctrine of hell—whether such a belief is in harmony with the love of God. In Denmark theologians and laymen have been deliberating the question of heaven.

Swedish theology has for the most part tried to gain a clear conception of the nature of the church and its offices. Here also an effort has been made to bring the church to the people.

Not only have the churches awakened, but the secular humanists also have been active. Sweden has become a welfare state with its own social workers and at the present time provides the best in social care.

The social workers in Sweden are to the state what the ministers are to the church, and the social workers have taken over several of the tasks which once belonged to the ministers.

Methodism's Witness

In opposition to the state churches, the Methodist denomination emphasizes the love of God. Methodism has therefore been called a sanctification movement in the Protestant churches.

Because The Methodist Church in Scandinavia lives in a Lutheran field of tradition, it has adopted certain Lutheran characteristics, just as in Switzerland it has been affected by Calvinism.

Even though The Methodist Church has taken on certain Lutheran forms of organization and worship, it has also aroused Lutheranism to greater activity and to a certain extent has influenced its religious thought.

Methodism entered Norway like spiritual spring weather and became a dynamic movement. It awakened the Lutherans to work and encouraged the use of laymen in their services. Both in Sweden and in Norway, Methodism served to reconcile several spiritual and cultural movements.

Regarding the theological movement within Scandinavia, there is a wide variation between Lutheran theology, which for the main part is faithful to its formal statement of doctrinal belief, and the Methodist, which relies on reason and experience as well as tradition.

On the other hand, the theology of the people of the Lutheran con tions might be said to be more Me thonian than Lutheran. Melanc more nearly in accord with Me ism than with Luther, on certain trines could be called a "Met before Methodism." It is especia regarding the doctrines of syne the grace of God, and baptism.

In the form of Melanchthoni the Methodist doctrines have trated Lutheranism in Scandina that most of the Lutherans are odist in a number of their views, tism among others.

Social Consciousness

The social consciousness of Me ism is revealed in its work wit phanages, hospitals, and homes f aged.

Methodism in the North has employed its dynamic power i service of the world mission; Methodist Church in Scandinavi seventy-three missionaries in the This is a sizable number if one into consideration the fact tha adult membership of this denomi in the Scandinavian countries i proximately twenty-five thousan

If one should try to give a pa scription of The Methodist Chur the North today, it would be ver ficult because there are so many tors which play a part in its life. tain tendencies are clear, how Besides attempting to reach the p it has formulated new and impo plans to promote Methodism a church of the "upseeking grace."

With the ecclesiastical awak has come a regeneration of the ch To a certain extent this has bee fluenced by the Union School of ology of The Methodist Churc Gothenburg, Sweden.

The new consciousness of the c has resulted in elevating the off bishop. The question has arise not the office of bishop a new one in order and in function? It longer a consecration only but a ordination with new promises. view is not held in Scandinavia but in Methodism elsewhere.

One of the exponents of the theological awareness in The odist Church in Scandinavia is Odd Hagen. In this area an orien is seen on two fronts. One is an a getic move directed against athetistic-humanistic activities. other is concerned with the disti between Methodist theology an systems of other churches, such Lundensian school of thought.

[1] *The Faith of the Christian Church* by Gustaf Aulén (Muhlenberg Press, $5.00, p. 18).

[2] This is a translation of the Norwegia *oppsökende nade*, meaning a grace which men from the world and lifts them i church.

Arne-Jacob Kristoffersen is pastor of the Methodist church in Elverum, Norway. In 1954 he studied at Emory University in Georgia.

otherhood, Our infinished Business

Sermon by HENLEE H. BARNETTE

"It is imperative that all churches present a united front in the struggle for better racial understanding and a more just social order."

E TIME ago the conscience of r city was shocked when a widow er children were threatened after moved into a certain neigh- od because they were Filipinos. usband and their father was a ty of the last war.

another part of our nation the of an American soldier, killed in , was halted at the gates of the ard and refused burial because of his ancestors were Indians.

ther veteran of World War II, ing a Southern state college, was lly injured in an automobile ac- . He was rejected at two hos- one tax supported and the other gious institution, and was finally to a third hospital where he n hour after admission. He was ro.

Philadelphia a mob battered the purchased by a Negro and him and his wife and four chil- o sell out and look elsewhere for e.

of Brotherhood

se sordid incidents—which oc- in the West, in the South, in rder" state, and in the North- clearly indicate that brotherhood of our unfinished tasks. Brother- is still a beautiful ideal which ot been clothed with flesh and and practiced in American so-

e are to build a society in which the spirit of brotherhood can find fuller and freer expression, we must lay to heart the bases and intelligently eliminate the barriers to brotherhood.

A basis of brotherhood which we desperately need to rediscover in our time is the oneness of humanity. Humanity is one by creation.

This idea is explicit in the prophet's question: *"Have we not all one father? Has not one God created us? Why then are we faithless to one another . . . ?"*

With spiritual insight Paul proclaimed that God has made . . . *from one every nation of men to live on all the face of the earth.* . . . Scientific research has abundantly confirmed this biblical truth of the oneness of the race by creation.

Again, humanity is one in its sin. There is no difference between Jew and Gentile . . . *since all have sinned and fall short of the glory of God* . . .

Moreover, humanity is one in its salvation through Christ. *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for ye are all one in Christ Jesus.* And . . . *God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him.*

So strong is the unity of the race that Paul observed that *none of us lives to himself, and none of us dies to himself.*

Human Personality Precious

Basic to the concept of brotherhood is the worth of persons. Jesus was the first to bring to light the value of every individual. He taught that God loves all men and that they are of incalculable worth.

It is obvious that any institution or cultural pattern which adversely affects persons is unchristian and calls for correction. Every person is to be treated as an end and never merely as a means to an end.

The Christian's duty to God and man is summed up in the divine imperative of love. When asked which was the greatest commandment in the law (the Jews had 613), Jesus replied: *"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. . . . You shall love your neighbor as yourself."*

But this is Hebrew ethics, a summary of the law and the prophets. Christ demands an uncalculating love as seen in the kind Samaritan who showed indiscriminate mercy on the bleeding and robbed man by the roadside.

At the close of his ministry Jesus gave a new commandment, ". . . *that you love one another; even as I have loved you . . .*" The basis for love to one another is not as we love ourselves, but as Christ loves us!

How God Loves

And how does God love us? In John 3:16 we have the act of love, the quality of love and the direction of love. Christians must reproduce this quality of love in their attitudes and actions toward others.

As Luther has said every Christian must be "a Christ to his neighbor." For love to God and man are absolutely inseparable.

John speaks plainly on the subject: *If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also.*

lee H. Barnette is associate pro- of Christian Ethics, Southern t Theological Seminary, Louis- Ky. Race relations Sunday is ary 13.

Admittedly, to love one's neighbor is not always an easy thing to do. Dostoievski, in *The Brothers Karamazov,* has one of his characters speak about loving one's neighbor:

"I must make one confession," Ivan began, "I could never understand how one can love one's neighbours. It's just one's neighbours, to my mind, that one can't love, though one might love those at a distance. I once read somewhere of John the Merciful, a saint, that when a hungry, frozen beggar came to him, he took him into his bed, held him in his arms, and began breathing into his mouth, which was putrid and loathsome from some awful disease. I am convinced that he did that from 'self-laceration,' from the self-laceration of falsity, for the sake of the charity imposed by duty, as a penance laid on him. For any one to love a man, he must be hidden, for as soon as he shows his face, love is gone. . . . To my thinking, Christlike love for men is a miracle impossible on earth. . . . One can love one's neighbours in the abstract, or even at a distance, but at close quarters it's almost impossible. . . ."

But with God all things are possible. When we come to God in faith, he turns us to our neighbor in love. The divine indicative of God's redeeming act of love becomes the divine imperative of love to one's neighbor. John said, *We love, because he first loved us.*

Barriers to Brotherhood

For centuries the churches have proclaimed the Christian ideal for human society, but often they have failed to practice it even within their own communions. One of the chief characteristics of our own age is that of the great chasm between what we profess and what we practice. The Christian community is no exception. Certain barriers within the body of Christ prohibit the full and free expression of Christian brotherhood.

Ironically enough, the churches themselves are sometimes deterrents to the practice of brotherhood due to their intolerance and bigotry. Claims by some church bodies to be the "only true church" create an artificial barrier to the expression of Christian brotherhood across denominational lines.

For example, a leading Baptist minister, writing in a current denominational paper, stated: "The first Baptist church was the first church at Jerusalem."

The implication of the article is that the local Baptist church is the only true church which Jesus established.

Again, take the claim of the Roman Catholic Church that it is the only "true church" possessing the truth and therefore should not permit others to propagate error. Could not Protestants make the same claims? Indeed, some of them do.

These and similar extravagant and unsubstantiated claims by church groups tend to create self-righteousness, suspicion, fear, and to suppress the spirit of brotherhood within the body of Christ.

Obviously no one church body has a monopoly on God, or a corner on Christ. Nor is any one religious group in sole possession of "the keys of the Kingdom" with the power to shut others out of the Kingdom. It is doubtful, moreover, if God is a Baptist, a Roman Catholic, or a Jew, any more than he is a Democrat, a Republican, or a Socialist.

Rather, God is the sovereign God of all who call upon him in spirit and in truth. We are all God's children by his grace through faith, and we need to remind ourselves that . . . *if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin.*

How can our churches effectively proclaim the doctrine of brotherhood to the non-worshiping community when it is not practiced in the worshiping community?

Racial Intolerance

Race prejudice, which finds expression in racial intolerance, discrimination, and segregation, is an almost universal barrier to Christian brotherhood. And yet race prejudice is neither inherent in persons, nor inherited by persons, but is learned in the home, in the church, and in the community.

It is tragic that churches have tended to inculcate and foster race prejudice and discrimination. Recently I listened with a heavy heart to a pastor who was called to a Southern church, only to discover later that the new constitution of the church specified that the minister must refrain from preaching on race relations.

Another friend related recently that a white congregation in a college town rejected an African student when he presented himself for membership. Ironically enough, he had been won to the Christian faith by a missionary sent out by that church's denomination! The student joined a non-denominational church in the community.

It is humiliating to some Christians that while "secular" organizations have been on the frontier of better racial understanding, the churches have timidly stayed at a safe distance and tioned the *status quo* in race rela Now the churches are in danger coming the last strongholds of seg tion in America.

The time has come when churches must be Christianized in attitudes and actions in human tions, if they are to maintain th spect of society.

Brotherhood Is Our Business

God wills a world communi brothers. It is the business of Christian to work for the extens brotherhood, not only in the chu but also in the larger communit his existence. This principle of bro hood is more than a beautiful ide is a basic law of survival in our

Weapons of mass destruction here to stay and the question is we? Whether or not we contin exist largely depends upon the tice of the principle of brothe among individuals and nations.

Practical steps toward the in of the spirit of brotherhood into s may be suggested. These steps be spelled out as follows:

1. Think of every individual as son and treat him accordingly.

2. Demonstrate in practice our viction that every person has and dignity.

3. Strive as individuals to co prejudice and to refrain from co which does not promote understa and good will among men.

4. Teach our children that race judice is unchristian and that w to do good to all men, especia those of the household of faith.

5. Protest injustice against a and join in the struggle for right ness and justice on earth.

6. Actively co-operate with the structive forces of society, seeki improve the quality of life citizens in the community.

7. Accept the decision of the preme Court to de-segregate the schools and work in the spirit of toward racial integration at every of education.

The task of brotherhood is too for any one church. It is imperativ all churches present a united fr the struggle for better racial u standing and a more just social Theological differences must not collective social action. Thoug differ theologically we must co-o sociologically to fight sin and the on every front.

I have the conviction that most know what we ought to do in the of brotherhood. We lack the hur the will to feel and to act. So ma pray for the will to act.

LENTEN PREACHING--II

These ideas for preaching and worship cover the second half of the Lenten season. Traditional color for Lent is violet or purple, except for Good Friday, when black is used.

ng Sacrifice

rch 13. The Third Sunday in Lent. Romans 12:1-5; 14:16-24.

e central message of Christianity is the transformation aracter through the power of God. Paul, in the first n, gives us a prescription for holy living; . . . *present bodies as a living sacrifice.* . . .

is is the first step, for no one can be healed who refuses me to the physician. In the previous chapter Paul has ed a picture of a bankrupt Israel which still pretended superior position in God's sight. Like impoverished ocrats, they were forced to beg, but still looked with escension upon those who must help them. They are d shape, but God can do the impossible.

uck by the wonder of God's power to save, Paul ts off to shout, *O the depth of the riches and wisdom knowledge of God!* . . . and then he goes on to call for rededication of lives, both Jew and Gentile, to the who alone has power to save and keep.

is my custom to write to the accompaniment of re- ed music, and as I type this I am listening to the duet, tano, Lontano," from Arrigo Boito's *Mefistofele.*[1] It is ong sung by lovers, one of whom is in prison facing n. Crushed by the realization of her sin in murdering hild, Marguerite cries out in hopeless grief. Faust will believe that hope is gone, and bids her to escape with Though she does not go with him, Marguerite at last him in the cry; for she dreams of a land where life begin again.

I listen, I think of a dear friend, a troubled soul who iddle life sought and found a measure of happiness in aith that the past could be wiped out. One night, only months before his death, he sat and listened with me ie same song with tears in his eyes. I put him on a e a few days later and never saw him again, but as I d the song today I seemed to feel his presence beside

was not too late for him, as it is not too late for those hom we preach, but let us not forget that in every regation are those who want to start all over again who may look to us for help.

ie sermon today could be on the theme of dedication. iew of what God has done and can do for us, should not give our whole lives to him? This is the way of nning again.

d Shows No Partiality

arch 20. Fourth Sunday in Lent. Acts 10:23-33; Luke 8-42.

the first lesson is an unusual story which has become worn through much handling. It was not so at first. n you imagine the surprise and disapproval among leaders of the church at Jerusalem when they first d it given as an explanation as to what had happened to Peter? "Fantastic!" they might have cried, and perhaps they may have chuckled a bit about the setting of the tale. "A tannery, indeed! No wonder he could stomach the Gentiles. Imagine Brother Peter falling asleep on the roof in the midst of all that smell and then dreaming such a fantastic nightmare."

But the very fact of such noisome details would lend an air of authenticity to the story. Like so many of the New Testament narratives, this one contains just enough of these little bits of additional detail to prove its reliability. Peter was staying with Simon the tanner, whom practically everybody in Joppa knew by name and odor, for then, as now, the tannery was not a pleasant-smelling place.

We find it hard to understand why there should be so much objection against preaching to the Gentiles. Why not? It is logical to us, of course, for we are Gentiles. But bring the story down to modern times and imagine that Peter is a twentieth-century bishop who suddenly leaves off visiting his diocese to go traipsing off preaching to a colony of Russians.

The Gentiles were hated and despised by the Jews, and the Romans were especially the objects of dislike. Peter did a brave thing when he obeyed the Lord's command to go and visit in the home of the centurion, even though Cornelius was himself a very good friend to the Jews.

The emphasis might well be placed on the 34th verse, *And Peter opened his mouth and said: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him."*

They Sought Soft Jobs

March 27. Fifth Sunday in Lent, or Passion Sunday. Hebrews 9:11-15; Mark 10:32-45.

Both lessons for today are full of preaching material. The first would deal with the mystery of redemption, a theological discussion which could be very technical, but ought to be very rewarding.

Our people do not get enough theology. You will find this topic treated in the Lenten Calendar for 1951 (The Pastor, Feb., 1951), where it is suggested that the modern squeamishness against preaching and talking about the blood of Christ, although a natural reaction against excessive and sometimes maudlin mouthing of "gospel" shibboleths, is in surprising contradiction to our emphasis upon blood banks, transfusions, and bloodstreams.

The second lesson carries with it the striking and tragic picture of Jesus on his way to Jerusalem and Calvary. On this fateful journey two of his closest friends came to him and asked him for places of preferment. Place these two verses side by side:

"Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, . . ." And James and John, . . . came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you."

How obtuse can men become when blinded by ambition!

[1] *Mefistofele* is based on two parts of Goethe's *Faust;* but delves more into Goethe's theme and shows the final redemption of Faust.

Jesus predicted his death, but they did not pay attention. Lost in their own thoughts of future glory in the kingdom, they waited impatiently until He had finished and then they asked their all-important favor. "Make us your chief assistants," they cried. Give us the first plums from the tree of patronage, the plush seats, the soft jobs.

The application of this story is not hard to find; it may be harder to bring home to a congregation!

Jesus Entered the City

April 3. Palm Sunday. Philippians 2:5-11; Mark 11:1-11.

In the second lesson is found the text for a new kind of Palm Sunday sermon. We usually talk about the triumphal entry into Jerusalem. Why not vary that procedure with a sermon on "Jesus Surveys the Church"?

This may have been done previously on the second Sunday (THE PASTOR, Jan., 1955, p. 18) if the preceding suggestions were followed. If this has been done, you may follow the traditional plan and speak on the meaning of the coming of Christ to the city.

I will not attempt to suggest a sermon outline, but rather to bring forward some ideas which are sometimes overlooked in our exegesis of the passage.

1. Jesus gave two of his disciples a very ordinary task; he sent them into town to borrow an ass. Mark (11:1-3, R.S.V.) says only that they were to ask for a colt. Matthew (21:1-3, R.S.V.) says that they were to find both the colt and its mother and bring them both to him, in order that the prophecy might be fulfilled. We wonder about the discrepancy here. Did Matthew have additional information?

This point should not, however, be brought up in a sermon. The important matter concerns not the beast but those who brought it. They must have wondered about their errand and perhaps wished for something more spectacular. Their job was important, just as the routine tasks of the average layman or minister are important.

2. The owner of the colt was evidently a friend or a sympathizer of Jesus, or perhaps he had been warned in advance. The suggestion that the colt would be waiting seems proof of this. The disciples were to say, *"The Lord has need of it and will send it back here immediately."* This may be translated, according to Ronald Knox, "and presto! the donkey is yours!" (A bit of modernization which, while interesting to the preacher, need not be introduced in the sermon!)

3. Mark says that the multitude . . . *spread leafy branches.* . . .(11:8, R.S.V.) John identifies them as . . . *branches of palm trees.* . . . (John 12:13, R.S.V.), and we have followed his lead in church ceremonial. They were perhaps a mixture of palm and olive branches.

The olive branches were also associated with triumphal processions, and would, of course, be abundant along the road to Jerusalem. The custom of blessing the palms is an ancient one, dating back to about the ninth century, but the use of palm branches in the processional is even more ancient.

Some Methodist churches are adopting the custom of blessing the palms merely as a colorful ceremony, I presume. There is nothing to prevent us from doing so; and nothing, in my opinion, to greatly recommend the practice.

4. It is significant that after the triumphal entry, Jesus went into the temple quietly and looked around. Was this of some special meaning? Could we ask if Jesus might today wish to look around our house of worship, to see what goes on after the ceremony is over and the sh has died down? What happens to the church be Sundays?

Garry Moore, the television favorite, this m showed what he called a great invention. It was, h the product of many years of labor, which was just the world needed. It had several thousand parts, m them moving—but it didn't do a thing! And som cynically I thought, "Just like the average church org tion!"

I was reminded of the eager beaver who dashed the captain in the midst of the battle between the of David and his rebellious son Absalom, shouting *me run. . . .*" He didn't know what he was running he didn't ask what the message was. He just wan run!

The Week Before Easter

April 3-9. Holy Week.

What will we do in Holy Week? It can be a ti great blessing, if we use it rightly. Most of us w having services each night, capitalizing upon the wi ness of our people to give at least one week to the ch

Some will use the lessons for the various days as tained in the lectionary (Book of Worship, page Others will make this a week of informal revival se

I would suggest that we follow the first procedur make this a time of high liturgical significance, str prayer and quiet meditation, which are more in ke with the solemn character of the season. The evang note should be much in evidence, and each service end with a call to consecration before the altar.

Maundy Thursday got its name from the custom of washing in fulfilment of the command of Christ, *Mand novum do vobis* (John 13:5-34). In the seventh ce the Council of Toledo ordered the washing of the f the inferior clergy by the superiors, and this was narily done on Maundy Thursday. Later this c spread and was broadened to include kings, who selected poor people to receive this honor. In R churches (and in some Anglican) holy oils are bl on this day.

It is fitting that Holy Communion should be celeb on Maundy Thursday. This custom is widespread i non-Roman churches, and goes back to ancient tim is the most *typical* of all the celebrations.

It should, therefore, be administered in a simple fas with the emphasis upon the commemoration of the Supper. This is no time for elaborate choral displa ceremonial extras. Neither is it the time for excess dramatic representations of the Upper Room scer should be a reverent Holy Communion service, foll the liturgy in the Ritual.

The modern innovation of having a complicated ca lighting ceremony, in which candles are lit and e guished by various persons representing the ap might have a place in some Holy Week pageant, but a communion service. This is a solemn and beautiful and it should not be complicated by the necessity of d a group of children or lay people for what is essenti dramatic presentation.

I would suggest that it is perfectly permissible to the service with the singing of several Passion h following with the reading of the lessons (I Cor. 11:2 Mark 14:66–15:15), and thus leading into the Offe sentences as given in Order II (Book of Worship, p and the invitation. There is no objection to making candlelight service.

he Pastor and the Psychiatrist

y THOMAS W. KLINK

Although there are areas of overlapping interest and function, each has a unique role in counseling.

RECENT letter concerning "Coun-
selor's Workshop" (THE PASTOR,
ch, 1954, p. 28) raises the not un-
al question: "Are we preachers or
we psychiatrists?" The reader
ders if pastors are "falling under
baneful influence of redemption by
chology."

nderlying this question is a con-
for the unique nature of the pas-
s task in counseling. Out of some
erience and conviction, I should like
vrite in answer to this underlying
stion.

ince leaving seminary and clinical
oral training I have been pastor of
ity church, chaplain of a church
eral hospital, and during the last
years chaplain of the Topeka State
pital.

uring these years in Topeka I have
n associated with the Menninger
ndation School for Psychiatry and
aged in day-to-day clinical work
h psychiatrists and other related
fessionals.

live in a unique community of
00 where 125 psychiatrists or physi-
ns in psychiatric training practice
ir speciality. Thus, unlike most
erican pastors, I have almost never
n able to justify my psychological
husiasms with the excuse: "Well, I
to do something; no one else was
ilable."

t is out of this experience that I
e become convinced that the pastor
a role in his relationships with
ple in need which is markedly dif-
ent from that of the psychiatrist.

Thomas W. Klink is the chaplain at peka State Hospital, Topeka, Kan.

Although much could justifiably be written of the rich resources that the psychological sciences offer to the practice of pastoral care, it is of the unique contributions (and limitations) of the pastor to the common task of helping people that I write.

The Pastor's Limitations

The pastor's role in counseling is marked by the limitations of his training and experience. I write this on the eve of the arrival of fifty new psychiatric residents. These men have completed their four years of graduate medical training, as well as a year of interneship; many have had several years of experience in the practice of medicine.

They begin three years of supervised clinical experience and study. Then they will practice psychiatry (in a hospital, probably) two years more before they can take the stiff qualifying exams as specialists in their chosen field.

Their training will involve more than the history and philosophy of their profession; it will deal intimately and, at times, threateningly with their own personal involvement in professional judgments. Their practice will be subjected to a continuing scrutiny by their colleagues or their supervisors.

It is not to further malign seminary education—that great scapegoat for all errors clerical—but simply to face the facts that the pastor's role in counseling is severely circumscribed by his training and experience. We are trained in important literary and theological skills but (with the exception of those few who can work with the Council for Clinical Training or the Institute for Pastoral Care)[1] we have had no remotely adequate period of supervised clinical pastoral work.

Any butcher can make an incision, but it takes a surgeon of skill and practice to "get out" successfully; anyone who can muster an undirective grunt can make a deep incision into the human personality, but it takes some skill and experience to "get out." Good will is not enough, nor is Christian zeal!

> C. Z., a forty-six-year-old merchant, was admitted to ——— Hospital with a history of stomach ulcers. He had been seen for two years in a counseling relationship by a well-educated pastor who recognized the emotional origin of his physical complaint and who saw the man once a week. A strong relationship was established using the client-centered techniques of counseling. Some weeks before Mr. Z. began accusing his business associates of "atomic-wiring his office" and his wife of infidelity with the delivery boy, he and his pastor were talking about the feelings of passivity and masculine inadequacy which the man felt. The minister felt "uncomfortable" by this new experience and declared in retrospect: "I guess I got in over my head. I didn't see this coming."

It is not crime to have a parishioner with whom one is counseling decompensate from a problem-ridden person to a delusional psychotic; but it should give one pause for self-evaluation if this happens and one "did not see it coming."

Two remedies for such shortsightedness are at hand: clinical experience (in an institutional training center for pastors) and supervision (in which one's day-to-day evaluations of counseling is checked against the judgment of fellow pastors).

Meaning People Attach

The minister's unique role in counseling is determined by the meaning which people attach to our profession. These meanings differ widely, but they are a significant determinant of our roles in counseling. Let me illustrate:

> A thirty-four-year-old business woman called a pastor late one evening, asking to see him that evening. Visiting her he listened for two hours while she told him of five years of professional psychotherapy, treatment marked by considerable growth in her well-being. She said: "I heard you preach Sunday and I felt something again that I didn't have to analyze or

[1] For information on summer schools of pastoral care, write James H. Burns, Institute of Pastoral Care, Massachusetts General Hospital, Boston 14, Mass.—Ed.

find meanings from the past in." She continued in psychotherapy for about ten months, stopping in to see the pastor about twice a month bringing "something I just enjoyed" to talk about. On one occasion she brought a collect prayer which she had written with the thought that it might be used in the hospital worship services: "O God, our heavenly father, who hast created the world and we that dwell herein, and hast, looking, found it good and called us thy children. We confess that in our need we have sometimes torn apart the beauties of thy creation, in nature and in ourselves, and have left only ugly pieces. We are grateful for the courage which allows us to be honest but we yearn for the faith of children who do not dissect but love and enjoy. Send us, we pray, the breath of thy life into our parts that we may be whole again. In Jesus' name. Amen."

A colleague, Chaplain Herbert Fritze of Winter Veterans Hospital, writes of the specific role of the "chaplain in psychotherapy." He describes a young ex-serviceman admitted to the hospital because of recurrent dreams associated with the patient's recall of needlessly machine gunning Japanese survivors during the Pacific campaign. His guilt at this excessive brutality had stimulated foolish acts—selling livestock below cost, leaving fields fallow. With the hospital pastor accepting his role of authority, the patient worked out a satisfactory symbolic substitute for these unrealistic acts.[2]

These illustrations are suggestive of the fact that, although most counseling tends to help people "open up" with their feelings, there is much in the pastoral relationship which lets people symbolically resolve their problems without "opening up."

There are occasions, such as those cited, when such "sealing up," "enjoying things" as an immediate whole, are in order and are part of the pastor's unique task in counseling.

Ritual and Sacraments

The minister's unique role in counseling is sometimes determined by the fact of the pastor's association with ritual and sacraments that function to deal positively with subjects on which there are deeply mixed (or ambivalent) feelings.

Thus, the pastor's role in marriage counseling (however undirective he may elect to be) may well be an expression of the value to be found in a stable home because the couple sees the minister in terms of his reading of the wedding service; that is, the minister is the one before whom the significantly negative aspects of the partnership are suppressed and the positive decision made, "until death us do part."

Thus, the couple coming to the minister for counsel about marital problems is often asking for a similar experience. They seem to say by their coming: "All of our latent doubts about this marriage have been stirred up. Help us again, as at the wedding, to suppress those negative feelings and make a positive decision."

That such a role is not always the easiest or most fruitful one to work with is to be granted on occasion, but it is unique to the minister. A non-pastoral marriage counselor said recently, "It sometimes seems as though people see my work as an aid to divorce."

Not only is this characteristic of marriage. It is also close to the experience of the pastor at funerals, at baptisms, in hearing "commitments," and in working with alcoholics.

The pastor who has read widely in the literature of contemporary expressive counseling will find a rich mine for reflection in the history of pastoral care which indicates the historic fulness of this side of pastoral counseling.[3]

Psychiatrist and Pastor

There are many areas of overlapping interest and function between psychiatrist and pastor. I find myself annually amazed at the striking similarities of personality that bring men to seminary and to the study of psychiatry: the same prophetic alienation from a sick (sinful) culture; the same covert search for personal health (salvation) in the study of others' needs; the same appeal of the outposts of need (missions, slums, state hospitals, "back wards"), and the same lure of the settled lands (institutional ministry, suburban parishes, private practice, fat fees).

We belong together not as master and vassal but as partners in a common enterprise; and we need the freedom from easy "guilt by association" for co-operative co-existence.

Psychiatry, facing the character disorder and the psychotic, is hungry for a religion that is open-eyed enough to enter its wards, see well-nigh bottomless human need, and then offer its faith. The pastor needs the skills and candour of the psychiatrist. But there are ways in which our roles with people are different. Some of these ways this paper has sought to suggest.

Perhaps relevant to the above are some excerpts from the introductory statement of Karl Menninger, M.D. the Gallahue Planning Conference Religion and Psychiatry which last brought together psychiatrists pastors at the Menninger Foundat

"May I direct your thoughts . . the fact that for thousands of years clergy and the medical profession h shared with the legal and teaching p fessions a rank and responsibility special privilege. . . . For generat there was no overlapping of the a of competence and responsibility. It is hard to say just when this be to dissolve into a mesh of confl ambiguities, and uncertainties.

"The lawyers began to say teachers should be responsible for inculcation of ideals of social confor ity. Teachers began to object to arbitrary prohibitions of the chu The church began to expect more l support from the law and the doc began to do some preaching and tea ing in the name of hygiene and prevention of illness.

"The clergy began to heal, the law began to teach; the doctors began claim a better understanding of mis havior than that of either the lawy or preachers.

"Where are we now? On the one h we may be said to be in a state of c fusion, and sometimes at cross purpo and in conflict. On the other hand, might view the present situation as of hopeful increase in co-operation a mutual support in the common att upon the greatest enemy of manki the evils within our own nature. H however it be explained in theol or science, the fact that man is be with troubles of his own making is disputable.

"Equally indisputable is the fact t much as man is determined to h himself and his neighbor, he is a blessed with divine gift of being a and even desirous of helping him and his neighbor. Some of us h made this effort to help our life w What is more appropriate than that t great professions dedicated to the he ing of their fellowmen should s ways in which to augment and furt the effectiveness of their efforts by operation? . . .

"We will remind ourselves. I am s of the wise comments St. Paul to truculent Corinthians that not all apostles, nor all prophets, nor teachers, nor all possessed of gifts healing. But whatever our gifts, wh ever our training, though we speak v the tongues of men and of angels though we have prophetic powers understand all mysteries and all kno edge and though we can cure all diseases that afflict mankind and h not love, it profiteth us nothing. .

[2] Gross, George A., M.D. and Fritze, Herbert P., in "The Function of the Chaplain in Psychotherapy," *Bulletin of the Menninger Clinic*, pp. 136-41, July, 1952.

[3] See McNeill, John T., *A History of the Cure of Souls*, Harper & Brothers, $5.00.

ast Us Not Away

By THOMAS E. WEIR

The individual communion service provides a ministry for those off the beaten track.

HEN I took my portable communion set to "Miss Laura's" for first time, she was convalescing n a serious illness but able to busy self with housework. While we tted she sat with her hands folded on her apron.

Miss Laura lived off the beaten track. ond the white frame structure ere she had spent the forty-seven rs of her married life, there was not mily to be found on the stretch that perpendicular to the "main line" pastoral calling.

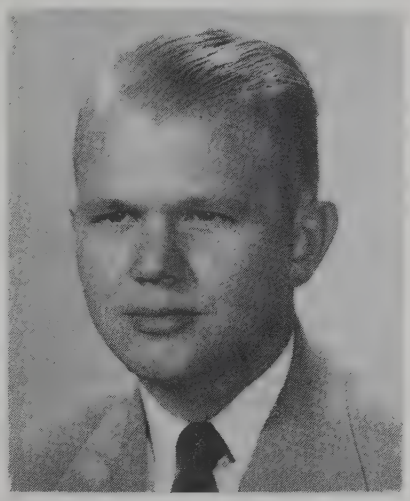
Though enrolled as a member, Miss ura was not a churchgoer. During lier years home responsibilities had erfered. In her old age she was dendent upon her son, who attended a urch of another denomination. Now was unable to support the church h her gifts or her presence.

We had not talked together long be- e Miss Laura began to reveal the ptiness of her life. She readily asted to receive Holy Communion. d in the simple but powerful service t followed, her loneliness, her deair, her questioning of God's plan re swept away. In their place she ned the peace that awaited her at Lord's Table.

nely Invalid

Jerry Brown joined the church when was nine. He was fourteen when he ceived the Lord's Supper for the first ne. At the age of two, Jerry had sufred a spinal injury in an automobile cident and had never walked.

Following one of the regular comunion services at the church, out ent the portable set to the boy's home. he vessels were placed on the table side Jerry's bed and the Browns, th their five children, gathered



around their "fair linen cloth" spread there.

In the service that followed, Jerry felt that this body—as much so as those able to walk down to the chancel rail —had become a real part of the Body of Christ.

Evidence of God's Love

In the individual communion set, the pastor will find one of the greatest auxiliaries to his ministry to homebound people. First, it is the only way that many of his members will ever be able to share Holy Communion, and the only way he can show that it has significance for all Christians. In addition, it is a vivid enactment of the love of God when evidence of that love is needed most desperately.

It is not necessary to wait for loneliness, illness, or tragedy, however, to allow your members to reinforce their lives with this sacrament. When a couple is to be married, when a son is leaving for school or the armed forces, when he returns, when a child is born, on anniversaries—anytime that the presence of God is felt or needed—communion will bring the certain sense of that presence.

For the people this sacrament opens up a new realm of religious experience. For the pastor it emphasizes his unique position as the representative of God.

A pastoral call can often become little more than a visit from a Christian friend. Not even a prayer distinguishes him from the dedicated layman; but only the pastor can bring Holy Communion to his flock. Thereby both he and his members see more clearly the task to which he has been called and committed.

The Book of Worship, pages 518 to 520, offers An Order for the Administration of the Sacrament of the Lord's Supper or Holy Communion for the Sick and Others Confined to Their Homes. This ritual varies but slightly from the standard Methodist order.

Use of the Communion Set

Religious publishing houses sell individual communion sets for use in homes, with a metal container for the bread, a flask for the wine, and three or four cups. These sets are small enough that moderate sized napkins may serve as the linen cloths.

When more cups are needed it is better to augment those in the case with some brought from the church. It is quite deflating—if not irreverent—to interrupt the worship of a large family to wash and refill the cups.

The flask will contain enough wine for about a dozen cups. If more is needed, take the bottle with you. For bread, the use of wafers that can be left in the container without growing stale is recommended.

If circumstances permit, call or write your intentions beforehand. This will allow the interested parties to gather and will avoid embarrassment and confusion.

When the family is ready, spread one napkin where you plan to place the case. Excuse yourself and withdraw to the kitchen to wash and fill the cups. Close the case and place it on the napkin, covering it with the second napkin. If additional cups are used, leave them outside, at the front of the case, but covered—carefully.

When the service is complete, return the cups to their case. Wash them in the next kitchen. Leave as soon as you gracefully can. The memorial and all that it includes is complete. The benediction has been said. Nothing more is needed. Whatever is necessary should be said before the service begins.

The true craftsman chooses and sharpens his own tools. The above suggestions are not intended to violate your workshop. But they may indicate how and why an individual communion set can bring to both the minister and his flock a new dimension of Christian experience.

Thomas E. Weir is pastor of Whitesille (Georgia) Methodist charge and student in Candler School of Theology, Emory University, Ga.

Counselor's Workshop

This is an example of the frustration that can come to the person who is taught that his religion should "work" for his "success." Financial problems are involved.

Alcoholism (Early Stages)

DINNER was ready as a car rolled up to the manse. Thinking it was someone wanting to explore the new church, the pastor and his wife strolled out to intercept the visitor who turned out to be Ken.

I didn't recognize him immediately, for Ken, a Baptist, hadn't been to our (Presbyterian) church for several Sundays. New to the community, he was "shopping around" anyway. Previously, when I paid a call at his home, his wife indicated that her absent husband would like to talk over some spiritual problems sometime. As Ken walked up he had a look of concern on his handsome face.

The Call

Ken: Remember me? Johnson . . . Ken Johnson. I was wondering if you could come up sometime and talk over some religious matters; I'm pretty mixed up.

Pastor: You're confused about your faith?

Ken: Sort of. Sometime this week end will do since I'll be in town as far as I know. Can you come?

Pastor: When would be convenient for you? It's almost dinner time for us and we could talk over what's bothering you in your car for a little while at least, if you have the time to spare . . .

Ken: Well, I don't want to interrupt your dinner, but perhaps you can start straightening me out a little bit . . . You know, I've gotten a great deal out of reading Peale's books . . . but I'm sure fouled up in my personal religion. (*My wife repaired to the kitchen as we climbed into the car.*)

Pastor: Where shall we begin? Are you worried about anything in your personal life . . . your work, your home life, your associations?

Ken: My job concerns me and I want so much to be a success and do right by it. That's where I have hoped to get help from my Bible reading, but I don't seem to follow out the advice written there . . .

Pastor: Putting your faith into practice isn't easy, eh?

Ken: I find it hard. And when my work isn't going as well as I want it to, then I get to drinking and I know that doesn't help my situation any. I still have enough control to know when to stop.

Pastor: Drinking seems to relieve the pressure of your job; is that it?

Ken: It doesn't really, but for lack of anything else to do I turn to the stuff ever so often.

Pastor: Alcohol's a form of escape that doesn't really help us to solve our problems, does it? There should be a better way of handling yours, and you think the answer lies in a proper exercise of faith.

Ken: According to my reading—Peale and the Bible—it should be very simple, and still I have my problems.

Pastor: Tell me more about your job, if you can. **(A)**

(*Ken went on at length describing his position as salesman with a machinery firm. His boss was not an enterprising person, and this had encouraged Ken to seek a similar position with an up-and-coming firm which was preparing to open a local office.*)

Ken: I would really like to make a deal with this new outfit and settle down in it and make some money. As it is I am just getting by on my commission, and over the last five years finances have been a strain. We never seem to see any improvement, and I find it hard merely to keep paying my monthly bills.

Pastor: Have you considered revising your budget and leaving out the luxuries that are now deemed essential? That might alleviate part of the problem.

Ken: I guess I could. If I might swing a deal with this machinery business though, I could sell the heavy machines I sold before when I worked for a company that handled them.

Pastor: You feel that getting this new job would improve your lot. But even then you would still have bad days along with the good, and you might be tempted to use the same route of escape.

Ken: I might at that. But if my ligion would only work I know I co be a success and overcome discoura ment and disappointments when de fall through. When the Bible says those passages on prayer—"Ask a you'll receive"—doesn't this apply my case?

Pastor: It depends, Ken, on seve conditions, I would say. Motive is main condition and "Seek first kingdom" qualifies our asking. H you thought of that?

Ken: Well, yes I have, in a way. I thought Dr. Peale suggests that t business will happen almost au matically.

Pastor: God does accomplish ma things in our lives in what may appe an automatic way, but the essent thing to me is asking God to guide more definitely by "opening" a "shutting" doors. For instance, t prospective job. Have you consider asking God to indicate whether this his will for you, either by bringing t present job to a close or by making possible for you to take a try at th new opening? Can you come to t place of letting these things happ without getting anxious about ther **(B)**

Ken: That should be the right li of reasoning and I only hope I can it. What do you suggest?

Pastor: Well, my wife is beckoni me to dinner. In the light of what have said here, why don't you rere Matthew 6:33 and the lines just pr ceding that verse? You may gain a n insight thereby. Letting God's spi reign in the situation is going to be big help.

Ken: Well, many thanks, pastor, listening to my problem. I think done me a lot of good to get this my chest. And you have given something concrete to think about t So long for now.

Pastor: Thanks for dropping by, K Whenever you feel the need to sha what's bothering you, or if you st hitting that bottle, why not drop ov here instead? O. K.?

Ken: That sounds good enough me. Hope I'll remember to do th We'll be coming to church again, b I think we'd better keep our membe ship with the Baptists for a while y

Pastor: Sounds like the best thing do just now. Be seeing you.

Pastor's Comments

Rapport was good from the outs but there is plenty of room for i provement here, I feel. The counseli at **(A)** digressed from the original po of departure, namely, that somethi was basically wrong in the perso religious outlook and application.

ne sole strength in following up on job was that this area of his life eared to bother him more than his tual problem of applying the hings of Dr. Peale. However, since nsisted that this deviation had re- us significance, I tried to offer him tual direction.

(B) my effort was not very con- ing for him. Keeping him close to Bible, I thought it wise for him to to understand clearly the message ne sixth chapter of Matthew. This greed to do. This session was a er and with his co-operation sev- more could be fostered.

imagine that at least two things spired in this first interview:

) His spiritual concern was con- ed with his temporal problems and left disjointed.

) We clarified, in part, his re- us disorientation and gave him thing to ponder and experiment .

Evaluation by

WAYNE E. OATES

HE first observation I would make is that the pastor seems excep- ally eager to counsel immediately with this man. This appears—at least on the printed page—in the minister's persistence in dealing with the man hurriedly and in the relatively superficial confrontation of the man's problem which resulted.

OATES

The man attempted two or e times to get the pastor to make ppointment with him. Apparently, elt some strain at conferring with pastor so near mealtime. But the or brushed aside his request for an view in order to deal with the lem "for a little while at least." end of the interview does not re- any further attempt to arrange a specific time as the man, Ken, requested.

should be obvious that the man is ne early stages of alcoholism and that a more careful study of his problem is indicated. But, from the point of view of pastors, the failure to handle such problems in an orderly way through appointments often accounts for the disregard which parishioners may show for the pastor's home life.

Here is a man *asking* for an appointment and does not get it. Consequently, a quite serious problem is handled under hurried and harassed conditions.

A second note I would make refers to the minister's handling of Ken's problems concerning the Bible. Ken says: ". . . I don't seem to follow out the advice written there. . . ."

The minister then diverts him with a generality. If he could have said: "You have picked out certain advice that is giving you trouble to follow. Could you give me an idea of *which* advice that is?" This would give the minister a more definite set of feelings with which to approach Ken.

A third note I would make here is that Ken seems to be an *over-dependent* person in several respects. He wants the pastor "to straighten him out"; he expects the books of Peale to "straighten him out," believing that their simple answers will do the trick.

He is highly competitive, and the high ambition which he cannot fulfil thrusts him back on alcohol to compensate for the difference between his fictitious goals and his achievements.

The minister's interpretations are intellectually true, intellectually given, and poorly timed. They seem to create the same dependency situation that Ken has experienced in his reliance on Peale's books. Probably these interpretations will meet with the same deep rebellion Ken has shown toward authority, persons, and books.

I would react a good deal less "answeringly" to this person than did the pastor. If Ken were a depressed or deprived person I think approaches such as the pastor used would be indicated. But over-dependent reactions tend to increase with such approaches. The anxiety of the person is at the same time temporarily allayed and more profoundly disturbed by giving him the answers rather than "sweating it out" with him as he "works out his own salvation with fear and trembling."

Further positive suggestions would include a vital *group* life as an inestimable aid to the man. Get to him with this before A. A. *has* to do so. A series of more or less passive interviews would call out the more aggressive tendencies in the man, giving him a chance at least to affirm his own selfhood.

The pastor could profit by obtaining more specific information about the man's background. This should be gained by listening, observing, and piecing together, not from probing questions.

Evaluation by

J. LENNART CEDARLEAF

THE reported interview is typical of situations in which a pastor often finds himself. Therefore it is profitable to analyze this call from the viewpoint of dynamic processes which can be observed.

In order of appearance, the first process to be considered is the approach Ken used to establish the pastoral-care relationship. He managed to "be around" when the minister returned to his home. He appeared to be "exploring" the new church. His initial approach was informal and casual.

Why such an approach? There is evidence to suggest that a major question in Ken's heart is, "Will I be accepted?" To a degree every seeker of help asks this question, as does anyone who is attempting to establish a new relationship.

With Ken, however, this question seems to have its roots in rather intense feelings of unworthiness. In a sense he is saying: "On the one hand I'll make it easy for the pastor to reject me by being informal; on the other hand it will be hard for him to reject me because I am so informal and undemanding." His first comment seems to indicate the deep hope of acceptance— "Could you come up . . . sometime this week end?" Mixed feelings are usually present in everyone who seeks help.

The second dynamic process takes place in the pastor. In handling Ken's specific request for help the pastor, by resorting to biblical platitudes, fails to structure the help-giving situation. If he had really wanted to help Ken, he could have set a specific time to see him.

Perhaps the pastor was a bit angry at being detained from supper, but he could have stated this without rejecting Ken. Possibly he felt uncomfortable in this emergency situation, and to reassure himself that it did not

yne E. Oates is professor of Pas- Care in Southern Baptist The- cal Seminary, and author of The e in Pastoral Care, *Westminster s, 1953.*

J. Lennart Cedarleaf is chaplain at the Northern Reception Center and Clinic of the California Youth Authority, and a counselor of adolescents in the Sacramento area. He is co-author of Older People and the Church, *Abingdon Press, 1949.*

disturb him, he plunged in deeply then and there. It may be that the pastor did not consider himself qualified to help Ken and felt a bit guilty about this. Any of these, along with other feelings, may intervene in the pastoral counseling relationship. The notes, however, indicate that the minister has a desire to help Ken despite this tendency to escape from the responsibility to help.

The next dynamic problem is the existing situation in Ken. The brief contact does not give enough symptoms, history or personality dynamics to permit a specific diagnosis. There are many important clues, however, which aid in understanding the dilemma that Ken faces.

Ken appears to be lonely in the community. He apparently has not yet found many real friends. We may assume that he has anxiety over leaving former friends and associates. He says, "For the lack of anything else to do I turn to the stuff ever so often."

Anxiety over separation is a condition that has roots in both the here and now and in the very structure of human existence. For instance, we often feel anxious about the distance between ideals and actualities.

There are many gradations of these two aspects. Ken is experiencing the here and now separation, but he also appears to be aware of a more profound separation. His use of religious resources indicates an attempt to deal with the deeper issues. Ken seems to feel separated from what he "ought" to be by what he is. He may feel he is not fulfilling his parents' wishes, or, as the pastor suggests, he is not following the will of God for his life.

Ken goes on to state that he has not been able to resolve his conflict by the religious approach; even "exercises of faith" are not successful. He seems to look for quick and easy solutions to a situation that requires much more intensive psychological and theological counseling.

This probably means he is trying to handle the deep separation anxiety with the techniques that are efficacious for the here and now form of separation. He is beginning to question the remedies, however; this is why he comes to the pastor asking, "Why doesn't that apply?"

The pastor appears to be aware of the deeper nature of the dilemma and makes the comment, "Seek ye first the kingdom of God." What the pastor really means by this we do not know, but the passage tends to express in Christian symbols the necessity to explore the deeper issues.

Words like these can be superficial or they can be deeply explorative on the spiritual level. The issue is brought back to the superficial and manipulative level when he suggests: "Come to the place of letting these things happen without getting too anxious about them."

The pastor's suggestion of the scripture passage is appropriate from the viewpoint of its content. Yet, much of it cannot apply in the specific therapeutic procedure with Ken. This is always the danger of the uninterpreted Word.

To this reviewer the following wou be a more appropriate comment: "W will need to seek together the meani of the Kingdom of God for you, Ke The road will not be easy, but wh we start seeking together, the sear in itself relieves anxiety. You have n taken some action to look deeper, a this is a step of faith."

The pastor's real concern, togeth with Ken's desire for help, will be t means of grace whereby salvation f Ken will come.

Liturgical Question Box

Conducted by R. P. MARSHALL

Wearing a Cross

QUESTION: *Is it "Catholic" to wear a cross?*

ANSWER: This question was asked by a faithful lay member and refers to the custom in some churches of giving little wooden crosses to the choir and to the acolytes. The answer is simply that it is neither Catholic nor Protestant; it is Christian. The cross is a symbol of our faith, and it is no more dangerous to wear it in church services than as an ornament. Strangely enough, few people will object to wearing a gold cross on a chain, but some are afraid of a plain wood or silver one.

And that reminds me of the custom of some extremely antiliturgical denominations which have a horror of using a plain but artistic Latin cross in or on their church buildings but which spend hundreds of dollars on horrible neon-lit monstrosities which they hang over their pulpits or place on their spires. Someone has suggested that the point of the matter is simply that an exaggerated Puritanism causes these people to fear the beautiful. If it's ugly, it's all right!

Cassock and Surplice

QUESTION: *Should a Methodist minister wear a cassock and surplice? Does not this amount to a copying of Roman Catholic customs?*

ANSWER: Not at all. It merely means that the minister has decided that he likes the freedom of action which such garments give, or that he seeks to follow the ancient custom of the church. The cassock and stole have no theological or liturgical significance, apart from that which some ardent inventors of symbolism have attached to them. What the minister wears has nothing to do with the quality of his preaching or his conduct of a service. O can be as *liturgical* in street clothes in a cassock.

This is a much misunderstood ma ter and I like to point out that t minister's garb is merely a sort of u form, worn for convenience or some other nonliturgical reason. Som times, I suspect, it is an outlet for repressed desire to "dress up." Perha we are all subject to such feelings, least I have found plenty of the cler who seemed to delight in looking th best—or what they thought was th best.

Some are naturally sloppy dress and are criticized by their congreg tions; others get brickbats because th have too much of the "peacock" co plex. When laymen are wearing all t colors of the rainbow and bolsteri their courage with a red tie, surely ministers should be allowed to w something a little more attractive th a brown suit or a black gown. But is a matter of individual taste a good sense in our denomination.

Actually, the earliest accounts scribing ministerial garb show t they wore just about what every else was wearing—a white "robe." T black *cassock* was a sort of outer c made long, the *tippet* was a sha (much needed in drafty cathedral and the surplice was added later bring back the preferred white g ment.

Stoles were either shawls or tow used for utilitarian purposes. And modern ornamented *maniple* of priest was no more than a very nec sary sort of napkin used for flapp away the flies or wiping the brow was carried on the arm because gentlemen carried their "handk chiefs" that way, just as a waiter c ries a napkin (which he seldom us

The Need for Orders of Worship in The Methodist Church

By CHARLES S. HEMPSTEAD

This pastor sees the need for additional forms of service for special occasions. He outlines some of those occasions.

THERE IS a growing sentiment for additional orders of worship to be used in observing significant events in the life of the local church and in the various conferences.

The Commission on Worship and Fine Arts has been aware of this need and has been gradually adding to our ritual so that we have a growing body of liturgical materials. The latest *Discipline* (1952) has a new Order for Licensing Persons to Preach. There remain many events in the life of the church, however, for the observance of which there is no ritual.

Two Streams of Thought

One of the reasons why The Methodist Church has been slow in providing a comprehensive ritual is that two streams run through its worship; one formal and the other free. Through John Wesley, there has come to us a liturgical stream which had its rise in our heritage in the Church of England. Evidence of that can be traced in the language of our Order for the Solemnization of Matrimony, and in the Order for the Administration the Sacrament of the Lord's Supper. To many early Methodists liturgy was the very breath of God to the worshiper, because of familiarity since childhood with the beloved ritual and ceremonies of the Church of England.

But there is another stream which has flowed down through Methodism's public worship. Methodism's evangelistic concern sent preachers into the open fields, street corners, homes and chapels to organize societies and class meetings which, of necessity, called for an informal, free type of worship.

Especially in American frontier life was the formal worship replaced by the informality of the camp meeting and the class meeting. The altar gave way to the pulpit; formal prayer to extemporaneous free prayer, and liturgy to evangelistic preaching.

Not alone in Methodism, but in many other American churches, there has been since the early days a resistance to the use of liturgical worship. When the Governor of Massachusetts tried to introduce Prayer Book services into public worship, it was vigorously resisted by Puritan preachers. They described it as idolatrous and branded its use as a sin.

The motivation for this objection to the use of liturgy harks back to the Reformation. It was due to prejudice against the Roman Catholic Church which came about because of objection to some doctrine expressed in the ritual or to certain ceremonies like the making of the sign of the cross. Basic to all was the belief that ordered liturgy is the opposite of the spirit of prayer, that it quenches the Spirit, and the use of it is judged to be a denial of the inspiration of the Holy Spirit.

A feeling still persists among free churches that liturgy is formal and external, that its fixed routine lacks freedom, simplicity, and naturalness. We are beginning to see that this attitude springs from a misunderstanding of the nature of ritual. It is not the ritual, but spiritual laziness and the dearth of sensitivity and imagination which make for dead formalism.

We have discovered that with the loss of Christian radiance even free worship can harden into a lifeless form. Free worship, so-called, can easily degenerate into little more than the parrot-like utterance of theological clichés, formalized testimonies, and stylized ritual of altar calls.

Liturgy of some kind is necessary if we are to have corporate worship. Even the Friends have their ritual of silence while they wait for the movement of the Spirit. W. E. Orchard once defined ritual as simply the best way of doing things in a public act of worship. Public worship differs from private in that it needs to be organized to be performed for the good of the congregation. It requires the response and active participation of both people and preacher.

Worship has been defined as drama, but in Protestantism worship it is not a drama to be enacted before the people by the celibrant, but one in which both people and pastor take part. Hence liturgy tends to become fixed, so that the parts of the ritual can be learned by the worshipers like the lines in a drama by an actor.

This does not mean that, because it is fixed, ritual needs to become dead and lifeless. So long as we regard liturgy strictly as a means to an end, and not as an end; so long as we cease to be enamored with a legalistic preservation of archaic liturgical forms and bound by a historical literalism, but see in ritual the means of fostering and providing a medium through which to establish a personal relationship of the soul to God; then it may become a living and vital spiritual experience.

Liturgy need not quench the spirit. Very few people can utter on the spur of the moment, prayers which are re-

Charles S. Hempstead is pastor of First Methodist Church of Fort Dodge, Iowa, and a member of the Methodist Commission on Worship and the Fine Arts. This article is one of a series suggested and outlined by that commission.

ligiously enlightening for the group or a comprehensive expression of the religious needs of a congregation. We need the discipline of liturgy.

Growing out of experiences in the pastorate and district superintendency, I sense the need for additional orders of worship through which significant events in the life of the church may be fittingly observed.

Methodism began as a movement and not as a church. It had no liturgy except that which it borrowed from the Church of England. Conditions in early American Methodism were not conducive to the use of ritual.

But now Methodism, without ceasing to be a movement, has become a church. As a church we need a liturgy. I should like, therefore, to point out some areas that need consideration as we continue in the process of developing such a liturgy.

Recognition of a Bishop Newly Assigned to an Area

Some episcopal areas in Methodism now have induction services for a bishop newly assigned to that area. A mass meeting of representatives from the churches, both ministerial and lay, together with groups from the various institutions and interests of the area, present to the bishop a dramatic and comprehensive picture of the activities of his area.

This provides an opportunity to lift before the world the magnitude and wide range of services and activities carried on by The Methodist Church, and to give prominence to an important event in that area. For the Methodists, themselves, it gives a sense of togetherness, and of the strength of the church, and places in a proper spiritual setting the coming of their new episcopal leader.

A fitting liturgy would be one in which a comprehensive concept of the ministry was set forth, proper recognition of the services rendered within the area was made, and an opportunity given for a re-dedication of ministers and laymen under the leadership of the newly appointed bishop.

Order of Worship for Those to be Received on Trial

We tend to treat too casually the occasion on which young men are received into our annual conferences on trial—both those who come up from our local churches and those who come to us from other denominations.

This marks a high point in the life of a Methodist minister, but too often it is treated so lightly as to leave the candidate in a mood of frustration and bewilderment. We are prone to make less of it than we do of the receiving of children into our churches. In so doing, we miss a splendid opportunity to impress upon the candidate the privilege and obligation involved in his becoming a candidate for admission into this fellowship.

To lift up the meaning, the obligations, and the opportunities of membership in a Methodist annual conference calls for a service of worship that places it in a setting of solemn and sacred significance. It is not something to be sandwiched in between the confusion and business of an annual conference, important as that work may be.

Such a service of recognition might be held at an evening session set apart specifically for that purpose, and to which the public is invited. This could be a significant and spiritually moving event in the life of a Methodist minister. It is a time for the expression of gratitude that young men still heed the call of God, to lift before youth the claims and opportunities of the Christian ministry, and to recognize "the ties that bind our hearts in Christian love."

Such an occasion merits more than a casual treatment. It calls for some majestic order of worship permeated by a spirit of devotion, consecration, and gratitude.

Recognition of the Approved Supply

A long-felt need was fulfilled when an Order for Licensing Persons to Preach by the district conference was included in our ritual. Equally important is the recognition of the call to the ministry of the approved supply pastor.

When a minister takes this step toward serving the church as an approved supply, something more is called for than a meeting with a committee. A young minister confided in me the letdown which he had experienced when he was granted his license to preach. There was no public acknowledgement of the commitment of his whole life to the ministry of the church, no high hour of complete dedication to Christ.

We need a liturgy which recaptures some of the romance of that high hour in language at once poetic and pointed, and spoken by a person sensitive to the quiet movement of the winds of God, and graced with imagination and insight so as to make that moment an unforgettable experience in the life of an approved supply pastor.

(Similarly, a service of recognition could be prepared for use in churches at the time young men leave to attend a theological school.)

Organization of a New Congregati

Anyone privileged to have a part the organization of a new congreg tion has felt the need for a ritual which adequate expression can given to the devotion, sacrifice, a dedication which has brought abo such an hour. The organization of new congregation marks the culmin tion of long, patient anticipation, t realization of dreams and sacrific At no other time does a congregati so vividly realize the purpose of t church. Never does it experience much wistful yearning for the thin of the spirit. Never does it feel mo deeply the reality of religious exper ence. Never does it find itself so clos ly bound together in the bundle of common cause.

To be sure, the meeting at whi a new congregation is actually orga ized is, of necessity, a business sessio It is attended by the members of t newly organized official board. Usual the meeting is held in the home of o of the members for, as yet, they ha no church building. Certainly that not the time or place for a formal wo ship service.

But when the congregation assembl for the first time as a church to wo ship God, then there is need for formal recognition of the culminati of a long anticipated achievement. Su an occasion needs a ritual in which a can participate.

It should give formal recognition those who labored for this end, rejoi in the achievements accomplished, e press gratitude for what God h planted in their hearts to undertak and look forward to the challenge the unfinished task.

There is always the question wh the role of charter members should closed. This could well mark the co pletion of that list.

Anything less than a dignified ord of worship does not do justice to t hour.

Ground Breaking

The breaking of ground for a ne church building is another occasion f which we have no ritual. Too oft such ceremonies sink close to the lev of the ludicrous. Certainly we need ritual which calls to mind the consecr tion of a section of the good earth f the erection of a sanctuary set apa for the worship of God. It would r mind the assembled congregation t the ground upon which they stand holy with aspiration and purpose, a would call upon the people to assu the obligations of Christian stewards so as to provide the opportunity f Christian worship and service in t community.

The Use of Liturgical Colors

By GEORGE HEDLEY

A discussion of the traditions in the use of seasonal and festival colors in the Church.

COLOR, in more senses than one, is making its way into Protestant churches and Protestant services of worship. Four centuries after a violent rejection of all that was regarded as Roman Catholic, we are beginning to realize that drabness is not essential to devotion, nor funereal black the only fitting adornment of the minister of Christ.

We have been away from the older tradition so long, however, that often we are insecure and unhistorical in our use of symbolic objects and materials.

The Editor tells me that there is some confusion about liturgical colors and their use for the special days and seasons of the Christian year. He speaks of "a surprising number who are interested in liturgical forms and symbols and who are seeking help."

This will be an attempt to state, as simply and exactly as possible, the basic traditions which have governed the use of seasonal and festival colors in the Western churches.

Early Christians Used Art

Once Christianity moved out of the matrix of Judaism, it ceased to share the Jewish repugnance for representational art. As the Christian movement gained ground, its members came to have both time and money to use in making art a means of religious instruction.

Sculpture and painting told the gospel story, and reflected the essentials of Christian faith. With the development of the Christian calendar, providing a cycle of reminders to the faithful, it was only natural that certain colors should be made dominant in the churches for particular periods and kinds of remembrance.

These "liturgical colors" developed in divers portions and in divers manners through the years. What may be considered the standard color sequence, used today in all Roman churches and in most Anglican and Lutheran churches, is attested from the early thirteenth century onward, and was made mandatory in the Roman system by Pope Pius V after the Council of Trent.

Some Anglican purists of today prefer to try to follow the eleventh-century practices of the diocese of Salisbury (Sarum); but these are so various, and allow so many options, that they scarcely constitute a regular scheme. In Eastern Orthodoxy there are some prevailing customs as to the use of color, but there are no fixed and universal rules.

In the generally accepted Western system there are four principal seasonal colors: white, red, purple (which some prefer to call violet), and green; and three subsidiary ones: rose, black, and gold.

One practical advantage in following this pattern is that materials (both finished and in yardage form) are readily available, whereas the blue and yellow of Sarum, and such elaborate bicolor and multi-color specifications as recently have been set forth in the diocese of Liverpool, are much more difficult to secure or follow.

A sounder reason is that, since meaning depends upon recognition, a uniform practice among our churches will the more readily carry significance to the members of the Christian fellowship everywhere.

The Pattern of Color

The color for the season or day is used for the hangings (paraments or antependia) on altar, lectern, and pulpit; for the burse and veil covering the communion vessels before and after the service; and for certain vestments of the minister.

Of these last the stole is the one most commonly used; but strictly speaking the colored stole belongs only to sacramental and *quasi*-sacramental services. A black tippet properly takes its place when the service is primarily one of instruction, as in the typical "morning worship" which has been derived from Cranmer's invention of "Daily Morning Prayer."

The other vestments which take the day's color, in Roman and high Anglican usage, are the chasuble, maniple, and cope.

White is assigned to festivals of the Christ, excluding those commemorations which refer to his sufferings. It is used also for feasts of the Virgin Mary, for such days as Trinity Sunday and All Saints' Day, and for the commemoration of saints who were not martyrs.

From Christmas to a week after the Epiphany, and from Easter to Pentecost (Whitsunday), the festal white remains to carry forward the joyous meaning of the Nativity and the Resurrection.

Because a marriage is a festival occasion, it is customary to replace the seasonal color with white for the time of this service.

At a baptism a bicolored stole, white on one side and purple on the other, often is used. The turn from purple to white is made for the baptism proper, after the parents and sponsors (or the adult candidates) have completed their vows of Christian loyalty and personal concern.

George Hedley is chaplain and professor of Sociology and Economics at Mills College, Oakland, Calif. He is author of Christian Worship (*Macmillan Co., 1953*).

Red belongs to the commemoration of martyrs and to Whitsunday and the six days following, the references of course being respectively to blood and to the Pentecostal "tongues of fire." In view of this association with the Holy Spirit, red is commonly used also at ordinations and confirmations.

Purple signifies penitence and spiritual anticipation. It appears in Advent, beginning on the fourth Sunday before Christmas, and from Septuagesima (three Sundays before the beginning of Lent) continuously until Good Friday.

It is seen briefly on the three Ember Days in each of the four seasons, and on the three Rogation Days (the "days of solemn supplication") immediately before the Ascension Day.

The easiest way to describe the use of *green* is to say that it is employed when there is no reason to use one of the other colors. This means that green is dominant from eight days after the Epiphany to Septuagesima, and from the day after Trinity Sunday to the beginning of Advent.

An early date for Easter in a given year of course shortens the former period and lengthens the latter, whereas a late Easter lengthens Epiphanytide at the expense of the Trinity season.

Two days in the year allow for *rose*. These are *Gaudete* Sunday, the third in Advent, and *Laetare* or Refreshment Sunday, the fourth in Lent.

Each of these is a deliberate break in a long period of solemn self-examination, and the replacement of purple by rose for a single day is a reminder that the necessary sobriety of a Christian by no means excludes Christian joy.

Black is the color for Good Friday, for burial services, and in Roman practice for All Souls' Day.

Gold (not yellow or orange) has no specified times of its own, but it may be substituted for any color except purple. A set of gold materials is useful therefore to have on hand for any special local festivals occurring during a "green" season.

At Mills College we use gold for important occasions in the academic year, such as the baccalaureate service and the two Sundays when students take the place of the regular preacher. (That the College colors are gold and white seems to make this particularly appropriate in our case.)

Standard Usages

Within the general pattern described above there are a number of standard usages worth recording. One is that normally a change from green to white, red, or purple is made on the eve of a holy day, but that the special color is retained until the end of the observance.

Another is that a saint's day which happens to fall on a Sunday is transferred to the Monday if it occurs in other than a "green" season, because the Sundays of Advent, Christmastide, pre-Lent, Lent, and Eastertide take precedence over any individual commemoration.

Such calendars as that published annually by the Ashby Company at Erie, Pennsylvania, provide a full and self-explanatory schedule of the correct usages for the given year. They may conveniently be posted in the vestry for the guidance of the minister, and of the altar guild or its equivalent.

Protestants in our time may go in one of two directions in making practical use of the tradition in their own churches. On the one hand, the typically small number of weekday services held might suggest a considerable reduction in the number of single-day changes.

Yet if the church is kept open daily for private meditation and prayer, as always it ought to be, the extra labor of making a proper change may be fully justified. Even in the absence of a public service, the quiet reminder is offered that a day of special significance has come.

On the other hand, even with a service schedule heavily concentrated on Sundays, the recognition of a historic festival day falling within the week, whether or not on the Sunday itself, might do much to enrich the people's knowledge of Christian history and doctrine. In this case a change of color provides a useful and fitting means of emphasis.

Certainly Trinity Sunday offers a legitimate opportunity to clarify a difficult and largely misinterpreted doctrine. All Saints' Day (November 1, following immediately upon the Reformation Festival of October 31) ought, by Christians, to be restored to its place of primacy over the secular nonsense of the derived Halloween.

A sufficient supply of worthy and beautiful materials is not necessarily very expensive. "Church goods" are available by the yard, in all the regular colors. They may be made up by a ladies' society in exactly the right sizes, and with the appropriate symbolic designs, for the given local church. In most cases, sets in the four principal colors will suffice to start with.

Later, as opportunity may provide, many churches will find that the sudden gaiety of rose replacing purple will mean much on the two special Sundays in Advent and Lent; and, as has been said, that the occasional introduction of gold will bring a pleasing variety into the long "green" weel of Trinitytide.

Some day, perhaps, we shall lea again that the church rather than t mortuary is the fitting place for t last rites of a Christian. Then it ma be that the honest black will be pre ferred to the undertaker's pastels.

The Minister's Apparel

But while Christianity does n blink the fact of death, it is a religio of life. This brings up, in terms symbolism, the question of the appar of the minister. Perhaps too much h been invested in the "pulpit robe" i recent years to make an early and gen eral change practicable.

But this unhistoric and *quasi*-aca demic garment does not really belon to the church, and it is not a satisfac tory base for the use of a colored stol The traditional cassock is much mor comfortable, and the white linen (no often nylon) surplice over it sets o the colored stole as black silk an velvet can never do.

Another item of color is that of th academic hood. There is early author ity for the use of this with surplice an tippet in services of instruction.

In view of the mood of a marriag service it is permissible to wear th hood, with surplice and white stole, o that occasion. The hood, however, be ing a personal adornment, has no plac in the sacraments of Baptism and th Holy Communion.

The question of lay resistance ofte is raised. Much here depends on tim ing, and more on the spirit in whic changes of this sort are introduced. A new color for the paraments, appear ing on a high festival occasion, is mor likely to stir interested curiosity tha to arouse antagonism; and once variet has been introduced it can be furthe developed without tension.

Similarly the transition from th awkward academic compromise to th historic garb of the minister of Chris can be made most readily and happil at a Christmas service or on Easte Day.

Interpretation will be needed an should be repeated from time to time Once it has been made, however, will carry along in the minds of thos who first have grasped it; and so fo them the seasonal changes of colo will have direct, important, and con tinuing meaning.

As the years pass we may hope tha the shifting colors of the sanctuary wi speak to us more and more of the in finite variety of interests and concern of memories and hopes, of thanksgiv ings and consecrations, that constitut the riches of the Christian life.

Music for Lent and Easter

By CLAUDE A. WARD

WITH THE impact of Lent almost upon us, it becomes necessary to plan for our musical program just as soon as the Christmas music has been put away for another year.

The transition from the season of joy to that of sober self-examination provides the music director with an opportunity to use some of the anthems he has found it difficult to place, liturgically, during the year.

The first Sunday in Lent of this year 1955 is on February 27. That means that during the first week of February the Lenten music ought to be selected and rehearsals should begin.

Lenten Anthems

Here are a few anthem suggestions which will help to carry out these moods which we have suggested.

God Is a Spirit, by William Sterndale Bennett (G. Schirmer, Inc., 18 cents). This is a familiar anthem to many choirs, but with every presentation it may take on added significance with the projection of a deeper spiritual approach.

A Call to Prayer, by W. A. Goldsworthy (G. Schirmer, Inc., 16 cents). Beginning with the words "Here is a quiet room," it creates with both words and music a most reverent atmosphere. Both singers and worshipers will experience a great spiritual experience in the reverent rendition of this great anthem.

Into the Woods My Master Went, by Marie Briel (H. T. FitzSimons Co., 20 cents). These are the Sidney Lanier words in a very effective setting. This anthem, done near the end of Lent, will definitely set the mood for the days to follow.

For Holy Week

The Holy Week services will also call for an extended musical program, especially if the custom of a service each week night is introduced. The choir probably will not have a nightly responsibility, so great care should be taken in selecting solos that are distinctively appropriate.

Palm Sunday inevitably suggests the use of "The Palms" by Faure in some form or another. Many of us have tired of the typical vocal rendition that seems to go on *ad nauseam.* Try an instrumental version, possibly using a trumpet or violin, preferably from the balcony or out of view of the congregation.

An anthem I have found to be very effective, and thrilling to interpret, is *"Hosanna! Blessed Is He,"* by Ralph Marryott (Oliver Ditson Co., 20 cents). It can be used with a junior choir, which will help to solve the problem of using all the choirs in an Easter program.

If the Maundy Thursday communion service is used, here is a golden opportunity to point up the importance of the choir by using the choral communion service. Use of the special *Choir Edition, The Lord's Supper or Holy Communion* service (30 cents a copy, $3.00 a dozen, from The Methodist Publishing House) will eliminate the frantic page flipping from reading to music, and will insure a smoother and more reverent interpretation.

It is unfortunate that with the beautiful settings of these chants which we have in our liturgy, so few of our choirs are familiar with this Choral Communion Service. It is not only great music for a particular sacrament, it is an exercise in feasting on the great music of the centuries.

Good Friday, if your church has a three hour service, poses a real musical problem. One year I solved such a problem by gathering a small ensemble and presenting Maunder's *Olivet to Calvary* (H. W. Gray Co., $1.50). This included both solo and choral participation, and surrounded the spoken word with appropriate music.

The well-planned musical program can save such a service from ignominity. The "faithful" will remember your music long after the spoken words have faded in oblivion.

The Easter Music

Unlike Christmas, Easter music must be used on one particular day—Easter Sunday. This means that any special program of music will either need to be presented at a vesper program or at an evening service. Here are a few Easter anthems which I found to be unusually fine:

Alleluia! Christ Is Risen, by Whitehead (Boston Music Co., 16 cents.)

Galilean Easter Carol by R. Dean Shure (Belwin, Inc. 15 cents). The greatest requirement of this anthem will be sopranos who have a high B flat which sounds good. This note is optional, but the total effect will be much better if it is used.

See the Conqueror Mounts in Triumph (H. W. Gray Co., 16 cents). Arranged by the modern composer W. R. Voris, this anthem uses many unison passage to great advantage.

Joy That Overflows the Heart, by Milton Dieterich (Clayton F. Summy Co., 20 cents). Here is an anthem that is a "joy" to sing and to hear. This composer from the Pacific Northwest uses unusual harmony to produce a desired effect. If there is a director who is willing to venture slightly off the "beaten path," he should look into this anthem.

Strictly Easter cantatas are scarce. Daniel Protheroe has written one which is entitled *Eastertide* (G. Schirmer, Inc., $1.00). It is divided into two parts: the Passion, and Easter. Its performance can be divided, or it can be not too inappropriately given as a unit on Easter. The closing chorus is available separately (G. Schirmer, Inc., 25 cents), and is another thrilling Easter anthem.

For choirs willing to introduce new music and a new approach to Easter music, there is a wealth of material in little known and seldom sung Easter carols. The Oliver Ditson Co. has thirty of these in five separate octavo copies, containing six carols each. Some will not be usable, but many will.

The same publisher also has a folio of *Ten Traditional Carols for Easter* (18 cents) which will provide some extremely interesting and tuneful short selections. It should be remembered that carols are not the exclusive property of the Christmas season. They are defined as "songs of joy," and were formerly sung to accompany a dance, or a series of dances.

The Lenten season, Palm Sunday, Holy Week, Maundy Thursday, Good Friday, Easter Sunday, all provide a setting in which great music, well prepared and effectively presented, can lift great services to even greater spiritual heights.

Claude A. Ward, a choir director of many years experience, is presently in charge of the Circuit Rider Bookmobile of The Methodist Publishing House, with headquarters in San Francisco.

Your Church Can Have a Religious Drama Group

By ZULA HOLCOMB PEARSON

A form of art which originated in acts of worship has again become a part of the ministry of the church.

I DO NOT see how churches do without the tonic and challenge of regular religious drama for a closer walk with God. The evangelical church traditionally looks at theater only to find sin, but that is no longer the case; actually the church cannot do without drama. Many of our churches have employed the theater totally to tell a big part of the church's story.

Without a drama group, part of the church's spirit is being wasted. Within a congregation there is a tremendous capacity for creation. All that has to be done is to present the offing and channel the endeavor. Wasn't it Emerson who said: "Our chief want in life is somebody who shall make us do what we can"; and we can do religious drama in the church.

Thus, drama, a form of art which originated in early civilization in acts of worship, has in recent years become once again a part of the ministry of the Christian Church. Ministers and leaders are recognizing the effectiveness of formal and informal drama in interpreting and understanding Bible characters, biblical events, Christian principles, missions, and stewardship.

Drama Is a Ministry

The participation which drama provides; the variety of talent it demands; the opportunities of group co-operation, which is needed; and the possibilities of creative planning make drama one of the main ministries of the present-day church.

The minister should first sell the idea of forming a drama organization to his congregation, because it may be hostile or receptive, or it may look at religious drama with inquiring candor. It is well to point out that a drama organization in the church will be a stimulating force. It will bring people together for a common experience that takes them out of themselves, either frivolously or earnestly, while sharpening their capacities for judgment.

The beginning and end of this drama business, from Shaw's point of view, is the art of making audiences believe that real things are happening to real people. This will happen in the play they are about to become a part of, because only by identification of oneself in the same situation will the play result in a religious experience.

A congregation will have as much genius for truth as the people who will do the work. They will decide the fate; they will participate and give the verdict. Much work has, therefore, been done by the minister before he shares his findings with his people.

An excellent reference book for the minister who is really interested in having a drama group in his church is *Conscience on Stage*, by Harold Ehrensperger (Abingdon Press, $2.50). After reading this, he will have the correct concept about religious drama.

A leader or director should be selected first. Ehrensperger points out in his book that the director of a church drama organization must be a religious person.

The person secured should have adequate knowledge for this position and be an enthusiastic believer of the potential in religious drama. He should be constantly aware, observant, and "alive." He must know people, enabling him to analyze character. He must like people; find them interesting, intriguing, and enjoyable.

The director is a worker with people and his ability to sense their every mood, whim, and desire further establishes him as a religious personality. He must be relaxed with them and at the same time he must put his foot in the stirrup, hold tight the reins, and be able to drive home a great religious impact through his actors.

The Director at Work

The director chosen by the minister for the first play may know something about drama. It would, however, be well for him to read some good book on directing, such as *Fundamentals of Play Directing*, by Alexander Dean (Rinehart & Co., $4.25). A great deal may be absorbed in very little time from George Bernard Shaw's little pamphlet, *The Art of Rehearsal* (out of print).

Now that the minister has chosen the director, he must get to work immediately on the right play. It will be much better not to hold open tryouts for the first drama. The director should cast people who he knows can do a good job in the parts. This will be relatively simple in a small church. The people

Mrs. (Arch) Pearson heads the fine arts department at Lon Morris College in Jacksonville, Tex. The Lon Morris Players, under Mrs. Pearson's direction, staged Christopher Fry's play The Boy with the Cart *before the National Conference of the Methodist Student Movement last year.*

who work with the director must believe in him from the very beginning.

But what to do, what sort of a play to "put-on"? In the beginning, select something that is simple and presents a natural and real situation, a play that will meet the needs of the congregation. Something on segregation would be an excellent choice at the present time: the last scene of *Lost in The Stars,* or one of Paul Green's one-act plays.

The following one-act plays, which run about twenty to thirty minutes, come to my mind as good beginning plays. They are easy to cast and direct, and are easily done in the sanctuary with no scenery and few props. Any one would be a delightful summertime Sunday evening worship: *Eternal Life, Sunday's Child, The Forgotten Man, Afterwards, Lamb in the Window, Far-Distant Shore,* and *Twentieth Century Lullaby.*

If there is any question on the part of the director as to where plays, book, and information may be secured, it is suggested that he contact Drama Book Shop, 48 West 52nd Street, New York, N. Y. This concern will comply immediately, and if they do not have what the director wants they will refer him to the proper source.

In the plays suggested the congregation will be impressed by the mood that is created without artifice. The standard of the play should be high because it is in a church, and is a part of its ministry.

After the first performance, the drama group should be well organized. They may then try a biblical play in the sanctuary, using levels, columns, and jardinieres for props, but with authentic costuming.

Some one-act plays of this type are: *He Came Seeing; I Lay in Zion; The Captains and the Kings; The Upper Room;* and *The Terrible Meek.*

The Problem of Rehearsals

When work has begun on the very first play to be presented, one of the greatest problems will be to get the members of the company together for rehearsals. They will seldom be able to assemble at the same time because of their manifold outside activities.

After the first reading-rehearsal and discussion of characterizations, it may be possible for the director to break up even a one-act play into short scenes for special rehearsals that may be arranged for the convenience of two characters. At such rehearsals wonderful progress may result.

When the performance is only one week away, everybody in the cast is ready to work and everything begins, in some miraculous way, to unfold. In no time at all the play truly "catches the conscience" and we have become a vital part of the religious drama.

When the religious drama is about ready for its performance, the minister may sow a few seeds of good will for the drama group. This can be done through the church bulletin by showing publicity of other drama groups.

In New York this year *The Boy With A Cart,* by Christopher Fry, was a hit play in a broadway chapel. J. P. Stanley wrote a critique in one of the New York papers saying in part that the performance began when it was still quite bright outside the chapel. As the shadows settled beyond the stained glass windows that look down upon the action of the play, there was a deep tranquility that complemented the production most effectively.

A Faith Is Born, sponsored by the First Methodist Church in Dallas, Texas, played two nights to a 3,000 house each night. John Rosenfield, drama critic for the *Dallas Morning News* commented that this play used the stage in operatic expansiveness; the exhibit consisted of exhortation, dramatic sketches, speech and song choir, symphonic orchestra and a wealth of stagecraft. The story line was simple and clear and the unification of all elements complete. *A Faith Is Born* was taken to San Francisco for the Methodist General Conference in 1952.

Christopher Fry's *A Sleep of Prisoners* offers a unique theatrical and religious experience. Fry's three dimensional words express the depth as well as the breadth and height of a human predicament. The ultimate suggestion is that man under God's command can come through the fire of our journey and conquer with the good, for man has ". . . fabulous wings unused, folded in the heart."

Some excellent religious dramatic selections have come out of Paul Baker's department at Baylor University in Waco, Texas, written by one of his students, Ramsey Yelvington of Boerne, Texas. Gene McKinney, a young playwright, also in this department, has written a religious drama in three acts, entitled *The Answer is Two.*

Rewards of Religious Drama

In this age of anxiety the only relief is a closer walk with God, and one of the most rewarding routes is through religious drama. Worship is an experience which human beings have with God.

Religious drama may bring our thoughts to a focus through a play. A consciousness of God's presence may be felt; a consciousness of God's praise, a sense of unworthiness, a sense of forgiveness, and finally commitment.

One such play is *The Book of Job,* script prepared by Amy Loomis and

A DRAMATICS INSTRUCTOR is here shown giving a Sumter, South Carolina, student some help on inflection at Bennett College in Greensboro, North Carolina.

coming out of the workshop at Green Lake, Wisconsin. Comments came to us after the production in our Methodist sanctuary that a very difficult book of the Old Testament came alive.

Last year the emphasis in The Methodist Church was on stewardship, so immediately we started work on a creative endeavor, using cuts from plays that would show stewardship at work. The result was an enormous cast of forty-five people, some making up the verse choir that served as the unifying element as well as the commentary.

Others were in the vocal choir which added greatly to the over-all effect of the dramatic experts who depicted the giving of your money, time, and talents. A great deal of fresh vital drama resulted in our endeavor, which was entitled *Stewards of the Mysteries.*

Words to live by have come out of great plays. When Emily, in Thornton Wilder's play *Our Town,* is permitted to relive a brief moment of her twelfth birthday, she realizes how wonderful and precious are the ordinary things and the average people of everyday life; then she cries out, "Do human beings ever realize life while they live it?"

In the beautiful play *Where Love Is,* adapted by B. Iden Payne from Tolstoy's story *What Men Live By,* the make-believe truly becomes a reality; you possess a peace of mind, forgetting yourself in being of service to others.

The most wonderful version of the old morality play *Summoning of Everyman,* by John F. Baird, presents a fine experience for youth. It portrays clearly that knowledge gathered and good deeds done as they wander down life's path are the most rewarding duties. No congregation seemed to grasp it more realistically than a Negro group which it was our privilege to play before.

For the Little Churches

We have found that nothing can be more exciting than to take our players out into the rural areas and present *The Builders.* This little play depicts the simple happenings that occur in a small church: the Sunday school, a marriage, the choir singing "Stars in My Crown," and the inevitable happiness that comes to some very unhappy people in the shadow of the little church where Christ and his gentle presence is felt.

Religious drama is so wonderful that we cannot keep it to ourselves so we share it with others. Through it we feel we can teach the eternal Word, comfort, strengthen, and build. We can portray in words the hand of God on the souls of men. In religious drama we practice self-control and bend our wills to accept the will of God.

I have attempted to show that religious drama works and works well. I have been a part of it for fifteen years. I have simply set down here some of my thinking on the subject and given titles of some plays that our group has done that I know go beautifully in the church.

The minister must promote the idea; convince the congregation; secure a director, who will in turn direct the first sanctuary drama; and publicize what is being done in religious drama in other sections of the country. The actual organization of the drama group follows.

Organizing a Drama Group

This last point will now be treated briefly. Is it my belief that each church has to work out their own plans according to their individual requirements, by utilizing all available talent.

After the first performance in the sanctuary an announcement could be made that anyone interested in joining the dramatic club could meet with the players on a set night, and the group will then be organized. At the meeting, give everybody that comes a definite and needed job.

There will be artists who can sketch sets and draw costume plates; there will be carpenters and seamstresses to execute the plans; there will be make-up artists and electricians. A play-reading committee should be formed, and aspirant playwrights will submit scripts.

A business manager should be appointed to take care of the finances, which should be relatively simple as directors and actors contribute their services. Generally there is no charge for admission, but an offering is taken at the end of each play and the proceeds will go to the dramatic groups.

John Baird's book, *Make-up* (Samuel French, $1.75), Hubert Heffner's *Modern Theatre Practice* (Appleton-Century-Crofts, $4.50), and *Costuming the Biblical Play* (Walter H. Baker, $1.50), by Lucy Barton, are indispensable books for the group.

A lot of people will have been put to work, and they will find that they love it because they are carrying on God's work through a different medium.

Plays for the Church

(Published by Walter H. Baker, 569 Boylston St., Boston 16, Mass.)

Afterwards, by M. Robertson; 50 cents; royalty, $5.00

The Captains and the Kings, by C. Pollock; 50 cents; royalty, $10.00 if admission charged, $5.00 if no admission charged

The Upper Room, by Robert H. Benson; 65 cents; royalty, $5.00

The Terrible Meek, by Charles Kennedy; 50 cents

The Boy With A Cart, by Christopher Fry; 85 cents; royalty, on application

Our Town, by Thornton N. Wilder; 90 cents; royalty, $25.00

The Builders, by Alberta Hawse; 50 cents

Where Love Is, adapted by B. Iden Payne; 50 cents; royalty, $5.00

(Published by Samuel French, Inc., 25 West 45th St., New York 36, N. Y.)

Eternal Life, by Fred Eastman; 50 cents; royalty, $5.00

Far-Distant Shore, by R. Fitch and B. Smith, from *20 Short Plays, Vol. III,* edited by Margaret Mayorga; $3.50

He Came Seeing, by Mary P. Hamlin; 50 cents; royalty, $5.00

I Lay in Zion, by W. Gibson; 50 cents; royalty $5.00

The Book of Job, by Merrill Rogers, from *One-Act Plays for Stage and Study, Vol. X;* $4.00

Our Town, by Thornton N. Wilder; 90 cents; royalty, $25.00

Summoning of Everyman, by John F. Baird; 50 cents; royalty, $5.00

Twentieth Century Lullaby, by Cedric Mount; 50 cents; royalty, $5.00 (Samuel French, London)

(Published by Row-Peterson & Co., 1911 Ridge Ave., Evanston, Ill.)

Lamb in the Window, by Robert Finch; 50 cents; royalty, $5.00

Sunday's Child, by E. Welch; 50 cents; royalty, $5.00

The Forgotten Man, by Jewell B. Tull (Dramatic Pub. Co.; 50 cents; royalty, $5.00 if admission charged, $2.50 if no admission charged)

A Sleep of Prisoners, by Christopher Fry (Oxford University Press, $2.25)

Lost in the Stars (A dramatization of *Cry, the Beloved Country,* by Alan Paton), by Maxwell Anderson and Kurt Weill. Apply for permission to perform, to Chappel & Co., 1270 Sixth Ave., New York, N. Y.

Allied Youth, Inc., is an independent educational organization which has chartered and serviced clubs in American high schools since 1936. It prepares and distributes alcohol education and personality development materials, and serves as a clearing house on problems relating to alcohol education. It depends entirely on contributions for its support (see page 35).

Allied Youth in Fort Worth

By GASTON FOOTE

A program of alcohol education in high schools.

IT ALL started in our city with one woman who has a charming sixteen-year-old daughter in high school. She, along with many other parents, was disturbed because alcoholic beverages were being consumed at the local high school social functions. She wanted her daughter to participate in the social activities of her school, yet she did not want her to be embarrassed by the presence of intoxicants or by those under the influence of them.

An Allied Youth post was born in the city of Fort Worth, Texas, because Mrs. W. F. Charbonneau was determined to do something about the conditions which existed. More than sixteen hundred young people in eleven high schools are now members of Allied Youth and participate in the weekly and semiweekly meetings.

Getting Started

Let me tell you how all this came about. Mrs. Charbonneau first called a meeting of the presidents of the organizations in the city who would naturally be interested in young people seeking to develop habits of sobriety.

This preliminary group included the mayor of the city, the president of the Parent-Teachers Association, the presidents of many of the women's organizations of the larger local churches (W.S.C.S., W.M.U., etc.), representatives from the Y.M.C.A. and the Y.W.C.A., the Boy Scouts and Girl Scouts.

At this meeting, some of our young people outlined the drinking problem in the local high schools, relating without emotion the facts that obtained. The adults were impressed and began to ask, "What can we do?" The program of Allied Youth—an educational organization for young people designed to foster healthful, happy, sober living—was then outlined.

From the original meeting, a strong citizens committee was selected to go before the local board of education to request the privilege of establishing chapters of Allied Youth in the high schools. This privilege was granted by unanimous consent.

A representative of Allied Youth, Inc. (1709 "M" Street, N.W., Washington, D. C.) was then brought to the city and scheduled to speak in each high school. The board of education had thus opened the way and the superintendent and principals gladly cooperated.

Roy Breg, executive secretary of Allied Youth, spoke before each group. After each address, those who wished to join were invited to remain for an organizational meeting. Consequently, some of the outstanding leaders in each school were enrolled as charter members.

Membership Grows

Allied Youth groups have been installed in our high schools for three years. Total enrolment for the first year was about eight hundred. The second year enrolment stood around twelve hundred. This year the total enrolment is about sixteen hundred. Allied Youth is here to stay.

The results of the program are:

A large number of young people are receiving unbiased instruction in alcohol education regularly through the weekly and semiweekly programs.

Local Allied Youth chapters are regularly presenting a positive program of wholesome recreation at school, in a nearby clubhouse, or in the homes of its members for all who wish to participate. Allied Youth presents a positive program of healthful, happy, wholesome, sober living for modern young people.

Some drinking is still done in the shadows at the large social functions in our high schools. The influence of Allied Youth has, however, materially reduced it. Some young people may have considered it "smart" before Allied Youth; today it is considered by many as "disgusting." As far as I am concerned, Allied Youth is the best weapon to use in order to present a positive program of sober living among the young people of today.

Gaston Foote is pastor of First Methodist Church in Fort Worth, Texas.

Idea Forum

Easter Sacrament

By WILLIAM ESLER SLOCUM

AFTER EXAMINING all the suggested services for the celebration of Easter, one wonders why so little attention is given the one service great enough to bring the real meaning of the day to our people: Holy Communion.

It has been the experience of the writer that when the sacrament is rightly celebrated, the people will attend. But when it is shortened so as to become a part of a larger service rather than *the service*, they will stay away.

On Easter we use the service which starts on page 369 of our Book of Worship, with no changes other than those suggested and the addition of some special music. All hymns are Easter hymns.

The first special number follows the Gloria Patri on page 370. We leave out the Ten Commandments. The summary of the law on the bottom of page 371 follows the Lord's Prayer. The second special number follows the Beatitudes. A hymn is used as a Gradual following the reading of the Epistle. The people remain standing for the Gospel and Creed. After the Creed a third special number is sometimes introduced.

This Easter sacrament is celebrated as a memorial, names for which have been presented. These names are usually accompanied by a gift for World Service. A short memorial service consisting of the reading of the names, the singing of hymn number 527, "For all the saints who from their labors rest," and a memorial prayer follows the communion meditation, which is always short.

This simple Easter celebration has increased the congregation wherever the writer has tried it. His present charge is a good example. Ten years ago the Easter service consisted of an excellent musical program and sermon. The church, while not crowded, was comfortably full. Then we began the use of the sacrament. Each year the congregation has increased. The last few years have brought reports of members staying away because of the overcrowded church.

Last year it was announced that an earlier identical service would be held to relieve the situation at the regular service.

The Fountain

Main Reason

One of the chief causes of error in Christian thought and practice is neglect of Holy Scripture. . . .

—Hedley Hodkin, in *The Saving Name* (S.C.M. Book Club)

Seven Miles from Sin

A college under the control of a small, fundamentalist sect advertised that its campus was seven miles from any known form of sin. That would be a good trick if you could do it. If I believed that there was such a college, I would apply immediately for a job on the faculty; and if that were not forthcoming, I would settle for a job on the custodian's staff. There are few things I would be unwilling to do in order to get seven miles from sin. But because sin is in my heart and no one is able to tell me how to get seven miles from myself, the whole idea is futile. It is in the heart that a man has to face the great issues of his life.

—Gerald Kennedy, in *Who Speaks for God?* (Abingdon Press)

America's Charge to Keep

America is a "dream country" to peoples of less privileged lands around the world. Yet, for all her greatness, her record of segregation of and discrimination against the colored people is everywhere a black mark against her. Questions concerning the treatment of Negro Americans by their own country are ever facing us. Unfortunately, the progress which has been made toward the solution of our racial problems at home is little known and seldom told. On the other hand, the bad side of the picture is greatly exaggerated too often.

I am more persuaded than ever before that America has "a charge to keep" in this whole matter of racial adjustments at home. I have taken pride in citing not only recent gains toward elimination of racial barriers, but gains which have been made steadily through the years.

People of different races can live and work, eat, play, and worship together in perfect harmony. Many of us have learned that at home. I have seen it demonstrated most beautifully here [in Malaya]. Complete harmony exists between the students and teachers in the Colony School of Singapore. I had the privilege of speaking before Rotarians of several races, all fellowshiping in perfect accord.

There are lessons that America can learn from other nations—and one of the most important is that of interracial co-operation. In the Spirit of our Christ, this can be attained in Mississippi, U.S.A., as truly as in Singapore, Malaya.

—Edgar A. Love, in the *Central Christian Advocate* (Nov. 15, 1954)

Lesson

On the West Coast, early in World War II, several ministers in a certain community, shocked at the cruel injustices that were being done to Japanese citizens, appealed to all the churches to form a united front and to speak and act boldly in the matter before it was too late. Some of the Japanese had sons serving in the American Army. The minister of one church, after consulting his leading men, reported that it would be unwise for his congregation to participate. They were launching a building campaign shortly and they did not want to jeopardize their financial position by antagonizing anyone. He recognized the seriousness of the injustices, but it was not a convenient time for him to speak out against them. He gained his new church, but, by their action, he and his congregation created a context for education in his church school in which no child or youth could rightly understand a prophet of the Old Testament, or Jesus Christ in the New Testament, without damning his own church.

—James D. Smart, in *The Teaching Ministry of the Church* (Westminster Press)

Another Element

Disarmament is one element in the building of peace. At least one other element is a new world outlook which may get us in to the habit of working together and thus, eventually, in trusting each other.

—Henry Cabot Lodge, Jr., in "Peaceful Uses of Atomic Energy," to the Ninth General Assembly of the United Nations

Blessing

Luther said somewhere that times of temptation are times of blessing for the Church of Jesus Christ. It is with this insight in mind that the experiences of a witnessing Church in her confrontation with the governmental, political, and cultural power of the communist ideology must be interpreted. It then becomes evident that our way through the dark is illuminated by the light signals of divine promise. It may also be understood that when we say that the Christian community in the East [Germany], weak though its spiritual power may be, is in many respects more mature than the Christian community in these countries where it enjoys, in a friendly atmosphere, an undisputed existence safeguarded by habit and tradition.

—H. G. Jacob, Evangelical Church in Germany, to Visitors of the World Council Assembly

Weapons

Naturally we modern Christians intend to undermine the World State. We mean to overthrow it, to destroy it completely, with all its wickedness, injustice, corruption, laziness and greed. We do most solemnly intend to turn its crazy scale of values upside down and inside out at the earliest possible moment. But we will do it all with the weapons of Christ, the shield of faith, the helmet of salvation, the breastplate of righteousness, and all the rest of the regulation Christian outfit. According to the best New Testament scholars of today the kit is not supposed to include H-bombs or even pea-shooters.

—Geddes MacGregor, in *From a Christian Ghetto* (Longmans, Green and Co.)

Choice

Africans listen to the condemnation of communism from the West, and Africa believes that the reasons for the condemnation are justified. But there are so many self-contradictions in the life and in the teaching of the Western world that the simple African at the practical level is completely baffled. The economic and industrial approach to life in Africa by the Westerner provides the ground on which communism is sure to thrive if it comes to Africa. African laborers are employed under appalling conditions such as no longer exist in any part of the Western world.

hey dig the gold, the manganese and other minerals for ıe benefit of the Western capitalists, with scarcely any .frican capital going into it. They experience poverty ot only from the exploitation of their resources, but also ·om low wages and from color bars and wage discrimina- on in industry and trade. The other side of this shield ıces higher paid white workers in Europe and America. hey must consider the fact that goods, clothing, shoes, ıod and other products come to them manufactured with ıw paid black labor and low-priced raw materials. African ınd owners in the past were bribed with a few bottles of in, to part with their lands, and now for a few pounds ıey are deprived of their forests with their timber and ll their rich resources which can never be replaced. As hristians, we know that communism is evil, but such ractices as have been referred to water the soil for the eeds of communism to germinate. African experience, oth since the slave trade and since the partition of their ontinent, has raised many questions in the minds of the ıfrican people. They are presently asking themselves hich system of philosophy or religion, and which gov- rnment will help them get a larger share of the benefits hat arise from their land and their labor. The Christian ay of life and the democratic order of society must meet hat crucial choice. Colored people all over the world are atching what is being done in Africa.

—Peter Kwei Dagadu, Methodist Church of the United Kingdom in the Gold Coast, to the World Council Assembly

Anniversary Prayer

Eternal God, who did send thy spirit to kindle anew the eal of the disciples of our Lord waiting in Jerusalem for he fufilment of the divine promise, we wait upon thee in he quietness of this sanctuary seeking strength from thee o serve the present age.

We give thee thanks for those who in response to the ›romptings of thy spirit have become witnesses of thy ·edeeming love, for the witness of the disciples who trans- ormed their world, for the courageous protest of the re- ormers, for the heart-warming experience of the Wesleys, ınd the social passion of the prophets of justice and ›rotherhood. Most of all, we thank thee for the devotion ınd the sacrifice of those men and women whose labors ıave made possible our church.

We pray that our church, set amid this chaotic era, ıay become a chosen vessel in thy sight bearing the ragrance of the Gospel of our Lord. Bless it with the isdom to seek new ways of presenting old truths. Deliver it from the shackles of the *status quo* and the bonds of apathy and complacency. Let it be both sensitive and re- sponsive to the needs of a changing neighborhood.

Sustain within our lives the spiritual glow, that we may ›rove to be good workmen in thy sight, rightly dividing he word of truth. Deliver us from the pitfalls of a second- ıand religious experience. Teach us to wait upon thee in confidence and with expectation.

Hear our prayer for those of our members who have served our church with devotion and sacrifice, that they may enjoy the rich satisfaction which comes to those who are faithful in thy sight; for those who are sick and shut- in, that they may be blessed by thine indwelling pres- ence; for those who sorrow, that they may be comforted; for those who are separated from us by distance, that they may cherish those hours which were spent within these hallowed walls; in the name of Jesus Christ our Lord. Amen.

—Walter S. R. Powell, Bridgeport, Conn.

Positive Freedom

The church should see the dangers and sins of society not as an object for mere criticism but as an object for responsible action. The freedom, which is the key word in the Amsterdam definition of a responsible society is no negative concept. Freedom from want and freedom from fear are not identical with freedom from making a united effort, and for that reason they are not identical with freedom from all state intervention. For the German refugee, for the Italian unemployed, for the Asian small tenant farmer and for the Navajo-Indian in his American reservation, only a negative concept of freedom would be a freedom to starve. Therefore, freedom in a responsible society is not necessarily a freedom of non-intervention, but a God-given opportunity for responsible action.

—C. L. Patijn, Netherlands Reformed Church, to the World Council Assembly

Witness

In a small town in New York State during the blackest days of World War II, when telegrams from the War Department were so frequent bearing the news, "Killed in action," or "Missing in action," the ministers made an arrangement with the Western Union company to be notified when such a notice was about to be delivered. They were not given the contents of the message but were advised that bad news was about to come to a certain home. When the news had been received a messenger of God came with the assurance of love and friendship, the word of strong faith. Usually little could be done in the immediate moment of shock, but it gave witness to the seeking love of God even in the darkest valleys of death. . . .

—Robert E. Luccock, in *If God Be for Us* (Harper & Brothers)

Forced Segregation

Dissatisfaction with living together, attending schools and churches together, and associating with each other socially are not the reasons why Negroes are opposed to segregation. They oppose segregation primarily because it is made legal and is enforced without the consent or vote of those segregated. It is also contrary to the spirit and constitution of our country which is a government of the people, for the people and by all the people who compose the citizenship of our very great commonwealth. . . .

A majority of the Negro conferences voted against Methodist Unification because of a segregated jurisdiction in the Constitution of the Church and not because they disliked each other of the same race, Negro churches and conferences. Our present desire for integration is based upon the mutual desire of white people to become integrated with us. There may be a few Negroes who desire integration as "social climbers," but there are others more numerous and more sensible who do not seek integration socially or otherwise with people among whom they are not welcome.

My personal opinion is that because of our background of separation and tradition we should move slowly in the matter of integration in local churches, which are primarily voluntary organizations. Both colored and white people need time to outgrow the past and become more mature in our growth in human relations so that integrated churches will represent genuine Christian fellowship. Membership without fellowship is of such little value that it is not worth seeking.

—Alexander P. Shaw, in the *Central Christian Advocate* (Nov. 15, 1954)

Unity in Luke's Work

EARLY CHRISTIANITY (The Purpose of Acts and Other Papers by Burton Scott Easton), *edited by Frederick C. Grant. Seabury Press, 158 pp., $3.50*

By ALBERT E. BARNETT

The publication of *Early Christianity* is at one and the same time a contribution to New Testament research and a beautiful tribute to a great teacher by his former student and coworker.

The book associates the names of Burton Scott Easton and Frederick C. Grant. To both men the present generation of serious students of the New Testament are profoundly indebted.

The book under consideration falls into three parts, the first of which is an essay by Grant entitled "The Life and Work of Burton Scott Easton." This account of Easton's method of study and his patient, detailed investigations might well be required reading for youthful aspirants to biblical scholarship.

Part Two, the core of the volume, is an eighty-five-page examination of the purpose of Acts. Easton examines the purpose of the book in the light of the following: its structure, its author's desire to achieve legal recognition and protection for the Christian movement, the Jewishness of his picture of Paul, his representation of t careful discipline and responsible ov sight of the expanding life of t Church, his exposition of the theolo ical premises of the faith of the Chur his portrayal of the ethical norms which believers lived, and his unde standing of the role of Jewish Chr tianity.

The conclusion is that Luke had t audiences in mind. One of them was suspicious, non-Christian public w required warning and sound inform tion lest they range themselves agai Providence by giving credence to w rumors. The others were believers w themselves needed to be inspired the heroic story of how their Fa had developed, under the guidance Providence, from Palestinian begi nings to its existing empire-wide pr portions.

Especially valuable for an unde standing of the religious message Luke-Acts, entirely aside from t specific interest in the purpose of author, are chapters 5 and 6, whe the theology and ethics of Lukan Chri tianity are formulated. Easton has he provided an excellent analysis of t thought that makes the two halves Luke's monumental work a unity.

For instance, a ringing summons repent is the core of most of the speec es in Acts. Righteousness, however, so nebulously defined in those speech as to reduce the meaning of reper ance to sentimentalism.

Not so any longer, however, wh it is seen, as Easton insists, that Chr as "the Prophet like unto Moses" (Ac 3:22; 7:37) is the authoritative auth of "the teaching of Jesus . . . when earth" and the Church is directed f its moral norms to the "historical teac ing of the historic Jesus" in the Go pel half of Luke's work.

Part Three consists of abbreviat articles by Easton which originally a peared in the *Anglican Theological R view*, entitled "The Church in the Ne Testament," "Jewish and Early Chri tian Ordination," and "Authority a Liberty in the New Testament." T abbreviation is in every instance t drastic to allow a sufficiently clear e position of the author's position.

The most valuable of the three p pers is easily "The Church in the Ne Testament." Here Easton shows h the transition from the earlier foc of attention on the impending apoc lyptic kingdom to an emphasis on growing Church in an ongoing wor order is made with a minimum of lo by the New Testament assumption th all on whom the Spirit has been b stowed are actually in possession salvation in the present.

Reviewers

ALBERT E. BARNETT, professor of New Testament, Candler School of Theology, and author of *Understanding the Parables of Our Lord* (Alec R. Allenson, 1954 Reprint).

J. ALLEN CABANISS, professor of History, University of Mississippi, and author of *Agobard of Lyons, Churchman and Critic* (Syracuse University Press, 1953).

EMILE CAILLIET, Stuart professor of Christian Philosophy, Princeton Theological Seminary, and author of *The Christian Approach to Culture* (Abingdon Press, 1953).

RICHARD M. CAMERON, professor of Church History, Boston University School of Theology, and author of *The Rise of Methodism: A Source Book* (Philosophical Library, 1954).

J. RUSSELL CARPENTER, pastor of Trinity Methodist Church, Auburn, N. J.

ARTHUR M. CRAWFORD, pastor of First Methodist Church, Dunkirk, N. Y.

R. L. HUNT, executive director, Religion and Public Education, National Council of the Churches of Christ, Division of Christian Education, Homewood, Ill.

KENNETH SCOTT LATOURETTE, Sterling professor of Missions and Oriental History, emeritus, Yale University, and author of *The Christian World Mission in Our Day* (Harper & Brothers, 1954).

HARVEY SEIFERT, associate professor of Christian Ethics, University of Southern California, and author of *Church in Community Action* (Abingdon Press, 1952).

MATTHEW SPINKA, professor of Church History, Hartford Theological Seminary, Hartford, Conn., and author of *Advocates of Reform, from Wyclif to Erasmus*, "Library of Christian Classics" (Westminster Press, 1953).

ERNEST TRICE THOMPSON, professor of Church History, Union Theological Seminary in Richmond, Va., and author of *The Gospel According to Mark and Its Meaning for Today* (John Knox Press, 1954).

Continuing Motivation

EVOLUTION IN MISSIONS (From Foreign Missions to the World Missions of the Church), *by Willis Church Lamott. Macmillan Co., 228 pp., $3.50*

By KENNETH SCOTT LATOURETTE

Anything from the pen of Lamott must immediately command respect. For many years a missionary in Japan and now occupying the chair of Missions in the San Francisco Theological Seminary, he writes as a responsible expert. The revolution of which the title speaks is described briefly in the subtitle. The author believes that we have moved into a day when the church's mission is not rightly divided geographically into "home" and "foreign," but is world-wide and horizontal. What we now have is not "missions" but the "world mission of the church." Through co-operative agencies we are facing the entire globe together. "Older" and "younger" churches are "partners in obedience" to the Great Commission.

In light of this thesis Professor Lamott goes on to describe the changing forms of missionary work, the life of the younger churches, and the younger churches as part of the world Church.

As will be seen, however, and will be still more clear from a perusal of the little volume, Lamott has dealt almost entirely with what we have traditionally called "foreign missions." He has confined his attention to what might be called the lands of the younger churches.

He has almost nothing to say of the situation in the lands of the older churches. Moreover, he does not attempt to deal with what is being done in the lands of the younger churches by the Roman Catholic Church or by the many and rapidly growing enterprises of the Protestant bodies which do not join in the co-operative processes associated with the International Missionary Council and the World Council of Churches.

Nor does he stress what must be the central question as the "older" churches work together with the "younger" churches: namely, how can the former best help the latter, for it is upon the latter that in vast portions of the globe the chief burden of witness is now laid.

What we have in this book is a thoroughly competent description of the problems and the present status of what we have usually known as foreign missions, the foreign missions of the major Protestant denominations. With this we have summaries of the most recent and best thinking of their leaders. That in itself is a real service. Perhaps it is too much now to ask more.

In the world mission of our day the church is feeling its way. Large numbers of those to whom we look for guidance realize the truth and the challenge of the title and of the opening chapter of the book, but as yet they have very few or final clear answers as to what the precise program should be. Yet they are clear, as is Lamott, of what he rightly calls "the continuing motivation." That is found in the very genius of the Gospel and rests upon the unfulfilled commission of the church's Lord.

Community Projects

GUIDE TO COMMUNITY ACTION (A sourcebook for Citizen Volunteers), *by Mark S. Matthews. Harper & Brothers, 434 pp., $4.00*

By HARVEY SEIFERT

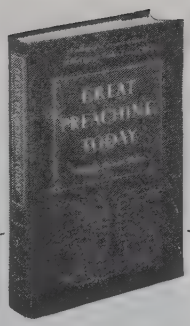
This is "a sourcebook for citizen volunteers" written for those "Americans who are members of volunteer groups working for better communities." The author, a practicing attorney and former national president of the Junior Chamber of Commerce, has collected and condensed an amazingly comprehensive variety of concrete suggestions, covering both the building of an effective organization and activities in sixteen program areas.

The first part considers such topics as building membership, planning meetings, fund raising, and public relations. Project suggestions are outlined in community arts, recreation, health, brotherhood, international relations, education, government, and similar areas.

In addition to this there are appendices on special days, weeks and months, parliamentary procedure, sources of films, and even an outline for a course in effective speech. Activities for churches and projects in religion for civic organizations are included.

This encyclopedic content is at once the strength and weakness of the book. Its pages are packed with ideas including such diverse bits as the Lebanon, Kentucky, program to destroy rats and the National Council of Churches United Church Canvass.

There are twenty suggestions for publicity procedures in fourteen lines. Of necessity, much of the content is so brief as to lessen its value. For example, the Springfield Plan for intercultural education gets only four lines.



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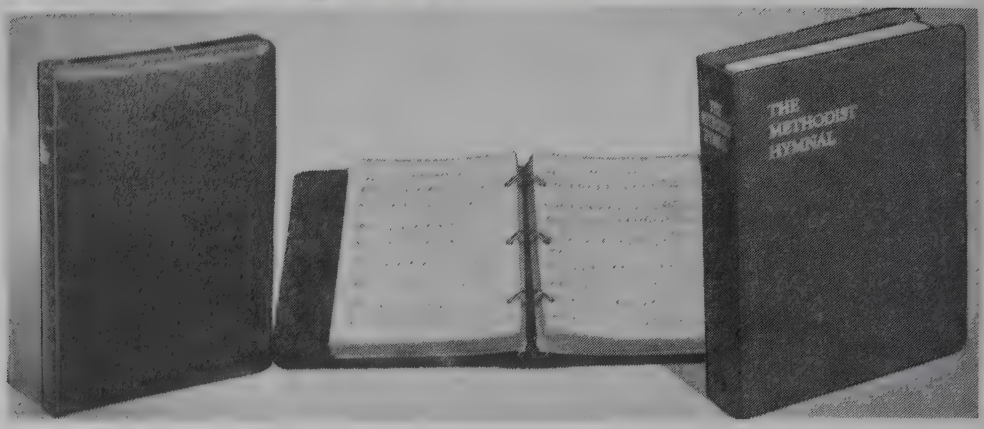

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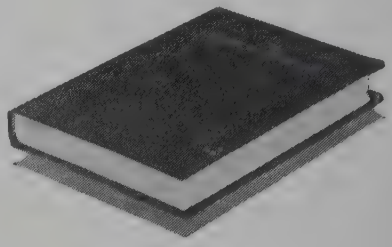

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The chief value of the book should be a reference volume of clues to be llowed up elsewhere. For this purse most ministers will probably wish consult it in the public library rather an add it to their own libraries.

Excellent for this purpose are the Sources of Aid" at the end of chapers, including literature, organizations, nd films. These are drawn from a wide ariety of sources, including the Amerian Kennel Club and Zeus Art College s well as more standard listings.

Since it is stuffed with a "scissors nd paste" collection of activities, the ook can include no articulated philosphy of community action. The reader ust supplement at this point to avoid eaningless or even wasteful "busy ork."

Emphasis is placed on projects which hould receive broad community support. These again require supplemenation by those churches who feel they ught to specialize in a prophetic witness neglected by other agencies.

While the UN and UNESCO are nentioned, for example, suggested programs in international relations remain argely on the level of visitor exchange, elief gifts, and mutually beneficial rade, avoiding more controversial issues.

Man's Right to Knowledge

RELIGION AND FREEDOM OF THOUGHT, *by Perry Miller, Robert L. Calhoun, Nathan M. Pusey, and Reinhold Niebuhr, with a foreword by Henry P. Van Dusen. Doubleday and Co., 64 pp., $1.00*

By ALLEN CABANISS

Union Seminary's share in the bicentennial celebration of Columbia University, with its theme, "Man's Right to Knowledge and the Free Use Thereof," is this collection of four addresses. At the outset, I must suggest that none of the speakers clearly identifies "religion" and only one characterizes "freedom of thought." Hence there is an initial vagueness in the book which is never overcome.

What all but one seem to have forgotten is that thought is by its very nature inevitably free. *Expression* may indeed be stifled, but not so *thought*. Moreover, there is no such thing as *religion* in general; there are, however, many *religions*. Still further, whatever else a religion may be or may have (and it is a composite of innumerable facets), it is essentially intellectual and has an irreducible minimum of intellectual formulation. Or, more simply, a religion and thought are inextricably interwoven.

Niebuhr's statement ("The Commitment of the Self and the Freedom of the Mind," pp. 55-64), conveyed in "William-Faulknerian" rhetoric and Scholastic dialectic, may be subsumed in this paradox: There is enough of truth in error for us to allow error to flourish and there is enough of error in truth for us to restrain the overweening pride of its protagonists!

The president of Harvard (Pusey, "Religion's Role in Liberal Education," pp. 46-54) seems to put "aesthetic awareness" and "religious experience" as "flashes of insight" in a "supporting relationship" to the total educational program, the goal of which is freedom, defined by him as "self-discovery."

The longest essay in the booklet, by Calhoun ("The Historical Relations between Religion and Intellectual Freedom," pp. 24-45), contains an excellent explanation of intellectual freedom as "the opportunity for unimpeded inquiry and communication, in pursuit of better understanding of man and the universe." It provides also the very acute observation that "the primary roots of" man's "need for intellectual freedom lie in the fundamental fact that he is actually free. . . ."

Calhoun demonstrates impressively that the monotheistic religions of Judaism, Christianity, and Islam have more to their credit than to their discredit in fostering scientific, scholarly, and philosophic inquiry—a statement long overdue in both academic and popular circles. He concludes by noting that today both intellectual investigation and the religions share the common danger of persecution at the hands of politics, business, and patriotism and that both, although estranged by superficial misapprehensions, must make common cause against "short-sighted, earthbound tyrannies of every kind."

Perry Miller's statement ("The Location of American Religious Freedom," pp. 5-23) is utterly brilliant, scintillating, and incisive, and must be read to be appreciated. His style is clear, equally free of tortuous involutions, nebulous assertions, and solemn piety. It contains penetrating flashes of humor which enliven it—one can imagine that when it was originally delivered it evoked frequent applause.

One regrets that more theologians are not also literary historians. Strangely enough, Miller also demonstrates more perceptive understanding of American Christianity or even of the total genius of Christianity than the professional theologians do. His essay alone is worth the price of the book.

Religion and the Three "R's"

THE CHURCHES AND THE SCHOOLS (American Protestantism and Popular Elementary Education), *by Frances X. Curran. Loyola University Press, 152 pp., $3.00*

By R. L. HUNT

You like to see yourself as others see you? More and more we must read the books of those who see things differently from ourselves if we are to understand each other. We must talk to each other if we are to pursue the truth known to the Spirit of Truth.

Church-state relations are a problem all around the world. In the United States, a tension point in the larger issue is that of religion and the public schools. It is being widely discussed.

Why, asked Curran, did the Protestantism of the United States diverge from the European Protestant tradition of the control of education by the church?

By and large, says Father Curran, "American Protestantism has relinquished the age-old claim of the Christian church to control the formal elementary education of its children.

"The Catholic Church universally and the Protestant churches in Europe continued, however, to maintain the traditional claim of the Christian church to control the elementary education of the young."

For The Methodist Church his conclusion is "that the major factor in the Methodist rejection of the ancient claim of the Christian church to control primary education was animus against Catholicism."

Nor does he feel that this motive was peculiar to Methodism. He reports it an influential factor in the debates in many churches.

Crystallizations of opinion usually come under the spur of events. Among the events provoking discussion were requests by the Catholic Church for support for parochial school systems, and the request that the reading of the Bible be eliminated from the public schools. So we doubt not that responses to such inspiration colored the utterances of official denominational spokesman and statements of conferences, used by Father Curran as his chief sources.

It is possible also that careful reading in the documents of those supporting parochial schools would discover that opposition which might be described as "animus" against people of contrary opinion. Their considerations also had to take place under the spur of events,

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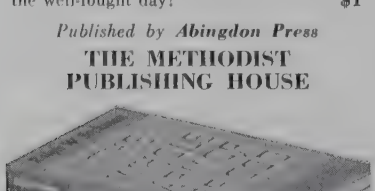

which included among other things a public school system sometimes described as "Protestant."

Father Curran reviews Methodist literature to state that—

"By their words and actions Wesley and Asbury had insisted on the traditional claim of the church to exercise control over popular education. Less than a century after the death of its founders, the American Methodist Church had repudiated that claim.

"Nor was the Methodist Church content to surrender only for itself the traditional claim of the Christian Church to control popular elementary education. From its premises it quite logically deduced that, if the Methodist Church had no voice in the control of primary education, no Christian Church had a valid claim in that field. Most expressions on the subject in the official Methodist periodicals were vocalizations of this deduction. These magazines not only demanded universal compulsory education in the state schools, but even attacked the right of a Christian Church to conduct its own schools.

"Unavoidable is the conclusion that the major factor in the Methodist rejection of the ancient claim of the Christian Church to control primary education was animus against Catholicism."

Official Methodist periodicals carry articles from many individual Methodists, under an editorial policy that permits the individual writer to sound off as he pleases. We doubt not that many conflicting statements are made in such articles. However, to the best information of this reviewer, the official position of The Methodist Church, as of other Protestant churches, is that members of any denomination or any group of parents have a right to conduct such schools for their own children as they see fit.

Even before the Catholic threat was envisioned, however, Methodists and other churches "had already sanctioned the control of popular primary education by the state." He finds other reasons. One is the "fissiparous" tendency of Protestantism. No one denomination was a majority. In this new land, the larger groups had no history as an established church, no tradition and vested interest of parochial school systems.

Some of the more numerous and vigorous denominations found their constituency largely in the lower economic classes, poorly educated, with little concern for education. Part of the explanation is to be found in a proprietary pride in the state schools, to the founding of which Protestant groups had contributed.

Part of the explanation he finds in the doctrine of conversion, by so theological interpretations of wh elementary education can do little advance the work of the church. P of the explanation he finds in the le sening of need for language scho since bodies such as the Lutheran a the Reformed churches reared childr who were Americanized in langua The lack of trained teachers, the la of money, the lack of pupils on occ sion all contributed. In the advance science, this too was a time for que tioning creeds, so that some church pe ple saw no need to establish scho to inculcate the doubtful creeds.

Father Curran feels that withdraw from support of elementary educati means withdrawal of support from education. The Methodist Church co tributes to support of colleges and un versities under its sponsorship. predicts eventual withdrawal of su support, as a logical consequence of t position already taken.

This study of a difficult problem c be useful to our leadership. It will he us define areas of disagreement, a shows points at which we need to ta more to each other.

Should The Methodist Church su port a system of Methodist parochi schools? Our Discipline (Paragra 2028, 1952) commits us to the pub school as the most effective means providing common education for all o children. We believe that Method children are likely to have better ed cational opportunities in these scho than if limited to the school plann only for Methodists.

So far as we can read the record, know of no superiority of the paroch school graduate as compared with t public school graduate, either in th country or in those countries whe the established church operates scho supported by state funds. We belie in the voluntary principle, and the du of home and church to teach religi

Record-breaking membership figu of all the churches indicate a friend climate in the American society towa religion. The American public scho reflect this interest in generous measu and in the future, as in the past, may expected to be as nearly as possi what the American people wish th to be.

The existence of parochial scho and private schools along side t public schools are good for the pub schools. History would show us tha monopoly of power by either chur or state is unfriendly to individu liberties. We rejoice to count pub schools, private schools, and paroch schools all a part of the American sy tem of education.

he Wesleys at Odds

TALE OF TWO BROTHERS (John nd Charles Wesley), *by Mabel Richmond Brailsford. Oxford University Press, 301 pp., $4.00*

RICHARD M. CAMERON

Methodists have come to accept the t that some elements in the tradin which has grown up about our nders have been prompted by the ge to edify rather than adhere to cts. This is unfortunate, for the truth, adorned and whole, about the esleys is more inspiring than stories aped with a view to keeping their los straight.

The ultimate effect of this book is show that John and Charles Wesley, first equal yokefellows, were soon illing in different directions. Even fore the revival reached its height e partnership was all but dissolved. "The events and motives which ocssioned this breach form the chief bject of this book." But it would be mistake to regard it as an exercise debunking.

Miss Brailsford's search for motives conducted with insight so keen that could be called intuitive were it not ased on such patient scrutiny of the ecords. Yet it is conducted with exaustless sympathy for the suffering f men caught in a cross fire of impulses ney could not always understand, much less resist. Hence her work, hough it is clinical, is at the same time minently humane.

Some of the judgments are open to uestion. For example, she has completely misconstrued the force of John's efusal to allow the Methodists to separate from the Church of England. urely it was a matter of personal conviction with him, not a mere concesion to Charles.

He said there would be no separation during my [not Charles's] lifetime. But it would be ungrateful to insist on hese, for she has given us an account t the same time compressed and varm, illuminating and sympathetic.

One of the merits of the book is that is devoted primarily to a study of Charles. In most treatments Charles akes second place after his more ctively influential brother.

The most valuable section perhaps is he one which analyzes Charles's amazng and disastrous interference in ohn's courtship of Grace Murray. Miss Brailsford succeeds admirably in reonstructing motives for his headlong ct, which are credible if not creditble in Charles. She rightly attaches

"I am the resurrection and the life"

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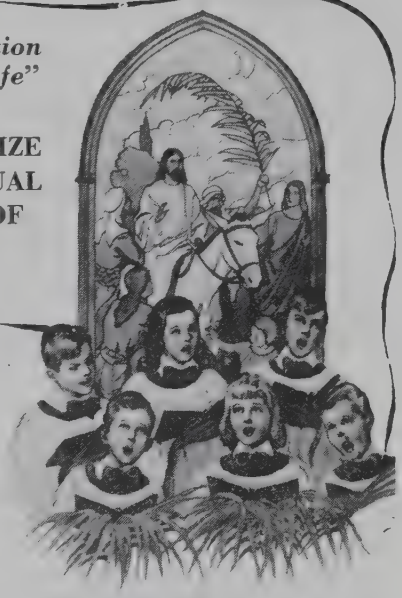

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high importance to this affair in the growing divergence between the two brothers.

Her treatment of Charles's hymns is eminently just. Though she is not warmly in sympathy with their theology, she notes how completely and pedagogically they present it.

Aesthetically, she presents two judgments, apparently at loggerheads with each other, but both true: "It is as an intruder that beauty 'keeps breaking in' "; and, "Charles lived like the fowls of the air . . . while song poured from him, inspiring, warming, comforting—the very soul of the newly born church."

The whole is presented in a felicitous style which makes the reading as pleasurable as it is profitable.

Mabel R. Brailsford, the author of this book, is an Englishwoman who, as we learned from its jacket, has already written studies of other great Christian personalities. Two of them concern Quakers, and one is about none other than the mother of the "two brothers" of this book, Susannah Wesley.

All Truth Is God's

THE PATTERN OF GOD'S TRUTH, *by Frank E. Gaebelein. Oxford University Press, 118 pp., $2.50*

By EMILE CAILLIET

(Abridged from a review prepared for the *Princeton Seminary Bulletin.*)

Here at long last is a compact, specific, practical book on Christian education. The subtitle of the book, "Problems of Integration in Christian Education," rightly stresses the aim already implied in the word "pattern."

The aim is that of *integration* not merely in terms of noble affirmation and lip-service to high sounding principles, but in respect to a "thoroughgoing integration of Christ and the Bible with the whole institution, with all departments of study, with all kinds of student activities, with all phases of administration."

The author proceeds upon the proposition of Justin Martyr: "All that has been well said belongs to us Christians." All genuine truth being God's truth, then, the Christian educator should "stand for and honor the truth wherever it is found."

To "honor" the truth means first of all to safeguard at all times the truth regarding the person and the work of the Lord Jesus Christ which pertains to salvation. Any laxity at this initial point would be fatal. This once granted, however, Gaebelein considers that any further distinction between secular and sacred subjects becomes misleading.

To give primacy to the truth revealed in the Bible and incarnate in Christ does not preclude a laborious quest for those aspects of truth discoverable by man in such realms as mathematics, chemistry, or geography. The practical thing to do is to see the most varied subjects, whether scientific, historical, mathematical, literary, or artistic, as included within the pattern of God's truth.

How then is such manifold integration to be realized in actual practice? It is at this juncture that Gaebelein offers his most original as well as most practical solution—one which has been tested by him over years and decades: the work of integration will be achieved through Christian teachers who are second to none in their own subject.

Suppose, then that you have the choice between the "tolerant" humanist who is a good scholar and a good teacher, and the true believer who is a somewhat inferior scholar and teacher. The thing to do is to leave both alone and to look for the true believer who is a good scholar and a good teacher. Such men *are* to be found and the business of the hard-working committed headmaster is to find them and appoint them.

The book then goes on in the same practical vein to illustrate what is meant by integration through Christian scholars and teachers in such fields as the fine arts, literature, and even mathematics (where reference to Pascal is made in an outstanding way).

The suggestion is made that all teachers, whatever their subject, should take part in Bible teaching.

A whole chapter is devoted to practical problems arising from the necessity of promoting the truth beyond the classrooms, through the wrongly called "extra-curricular" activities such as clubs and hobbies, literary and debating societies, publications, dramatics, orchestras, bands and choirs, the various athletic activities. There is no question of an indoctrination driven to the death in these, but rather an insistence upon the development of right attitudes and sets of habits, discipline being the acid test.

Practical illustrations enriched by an appeal to what the best qualified educators and ministers have to say on the subject add to the ever-growing impression that we are dealing here with real life. The whole book, in fact, constitutes an introduction to Christian education at its best.

There is little to say on the negative side. A reference to the carbon clock will lead to our first reservation. It comes in to illustrate the fact that man is much older than the traditi 6,000 years, the point being that Bible nowhere invites dogmatism purely scientific matters.

The author then takes great p to show that the antiquity of man exceeds previous biblical evaluati He cites the case of woven san buried near Crater Lake in Ore which have been dated by means the carbon clock at some 9,000 y ago. Such developments may am anthropologists to whom the Ne derthal man (50,000 to 100,000 y ago) constitutes a rather recent sp men. Besides the carbon clock d not permit measurement beyond 30 years.

Yet the reason for such "timidi on the part of Gaebelein is obvi He is aware that his book will be r by fundamentalists among others, n of good will who are wont to asc to the Book views which the Bi never invited. Such readers must charitably taken into considerati Others won't mind.

More serious is the problem of tegration in the realm of Christia and culture. Teachers are busy peo Is everyone supposed to work out integration of his own subject w Christian truth all by himself? T author's few sketchy lines do not gin even to introduce the problem.

Karl Barth is offered as one of authorities to be consulted today this matter of integration of Chr tianity and culture. He is quoted a strong advocate of "a genuinely Chr tian world view, or *Weltbild.*"

Yet even those who have read o his small book on dogmatics kn that the Swiss theologian gave to hearers the strongest warning agai any such integration, were it even so-called Christian world view.

In his recent book *Christ and C ture* (Harper & Brothers, $3.50), Richard Niebuhr has given in footn an impressive bibliography of bo on the subject which Gaebelei teachers could put to good u Yet no mention of such books, inclu ing that of Richard Niebuhr, is ma

Obviously the author meant to li himself to immediate, eminently pra tical questions. The fact is he was li ited to four chapters corresponding four lectures twice delivered to sem nary audiences. Under the circu stances he should not be taken to ta for what he has not done.

Judging him solely then on what has done, the reviewer will readily e press his admiration and gratitude. T *Pattern of God's Truth* is by far t best small volume we have today the subject of a Christian educati worthy of the name.

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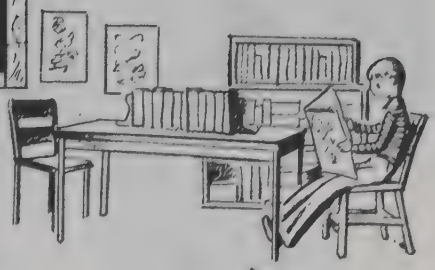

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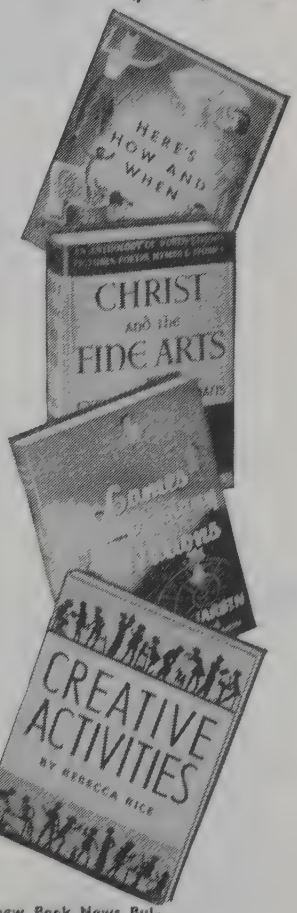

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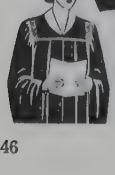

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Motherland of Churches

A HISTORY OF THE CHURCH IN ENGLAND, *by John R. H. Moorman. Morehouse-Gorham Co., 460 pp., $6.00*

By ERNEST TRICE THOMPSON

The Church in England is the mother, directly or indirectly, of many, if not most of the churches in our own land. Through her scholars and saints and a variety of others she has influenced the church in America from the beginning down to the present day.

To trace the history of this church one must sketch political, economic, and social changes in the British Isles from the days of the Roman occupation until now; one must include the more important developments in the church's order, worship, thought and life; one must give more than a passing reference to a host of important personages—Patrick, Columba, Bede, Alfred, Pelagius, Anselm, Dus Scotus, Wycliffe, Cranmer, Laud, Wesley, Wilberforce, Newman, Lightfoot, Temple and many others; one must describe and evaluate numerous movements—the medieval papacy, the Protestant Reformation, Puritanism, Methodism, Anglo-Catholicism, and Modernism, for example.

All this the author has done and done well. A history of 1750 years compressed into 460 pages, it is neither a bare sketch, nor an outline, nor yet an encyclopedia of names and dates; but a remarkably comprehensive history, written in an easy style which makes for pleasant as well as profitable reading.

In writing a history dealing with controversial subjects it is impossible, the author avers, to be impartial. He expresses the hope that he has not been so, as an impartial history he feels must be very dull. Dull, this history certainly is not, and yet it is far more impartial than the reader would expect from this opening disclaimer.

Moorman is an Anglican who apparently has no nostalgia for Rome and wastes no love on Calvinism; but the story as a whole is told quite objectively and with no pronounced partisan bias.

We have, for example, a very sympathetic portrayal of the Wesleys and their movement. The eighteenth-century church, says the author, lacked spiritual leadership at a time when such leadership was sorely needed. "In the end the Church was saved not by its natural leaders, but by a handful of individuals who dedicated themselves and all they had to the salvation of society. The greatest of these was John Wes

The Anglo-Catholic movement is objectively described. Its influenc the life of the church as a who pointed out, but the writer's own v are not emphasized. For him it w seem the Anglican Church is tru *via media* between two extreme church both Catholic and reformed

All in all, this history of the Ch of England—for the author, Church in England"—is as readable fair as one is likely to find in an e compass. For those who wish to sue the subject further, there numerous suggestions for reading

Thrills and Irritations

THE PREACHER AND HIS GR TESTAMENT, *by R. M. L. Wa Macmillan Co., 104 pp., $2.25*

By J. RUSSELL CARPENTER

This book thrills me. Waugh furn added evidence of the value of New Testament Greek studies have pursued, in a less scholarly for thirty years. There are hi treasures in the New Testament w only those who care enough to plore the original language will *The Preacher and His Greek Testa* will be a great help to all such, wh beginners or those stimulated to newed interest in familiar paths.

This book irritates me. I cannot count for the bland assumption author makes that the expression Word of God" should be applied si to the Bible. God *speaks;* he is al speaking. It is the preacher's bus to hear his living word *through* Scriptures and supremely through experience of the living Christ.

The three sections of the book "The Illumination of the Word of G "The Exposition of the Word of G and "The Study of the Word of G

Section One gives examples of acquaintance with the words of New Testament in the original guage throws light on the meani the writings. The value of know of the papyri is recognized.

Section Two consists of thirty amples of exposition, carefully wo out, each example dealing with meaning of several Greek words ranged under a single theme.

In Section Three the author s methods of study he has found he and recommends books he has The indexes of Greek words an Scripture references add to the fulness of the book.

The whole book is rich in fr suggestion for any student of the

estament and is especially fine for the eacher. As J. Alexander Findlay says the foreword, it will help preachers o ply to and fro on the waters of ripture," to build "railway-lines" in eir Greek Testaments, and it will courage them "to preach Christ ther than Christianity."

What I miss is any reference in the ok to the words ὡγος (word) and μα (saying) which occur frequently the New Testament and furnish us th some of the richest concepts we ssess.

Surely Dr. Waugh has missed a agnificent opportunity to give his book ity and force by writing of God as ways speaking and by presenting rist as the Incarnate Word, the λόγος ogos), whose whole life and work e supremely the Word of God, and hose ῥήματα (hremata), sayings, are erefore spirit and life.

Without such inclusive wholeness of ew, the study of written words may n into narrow literalism.

I find no trace of such narrowness in r. Waugh's exegesis and exposition, t I cannot help feeling that he would more helpful to those of less ex-rience if he would define "The Word God" in personal terms rather than ave his readers with the assumption at the expression refers only to a ok. Perhaps he will do something of e sort in another volume. I hope so.

hanksgivings

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y ARTHUR M. CRAWFORD

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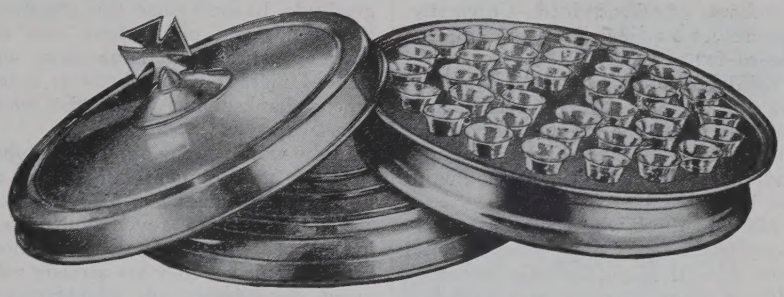

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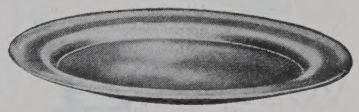

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Americans, Russians—many nationalities—show mercy to these unfortunates, often at the risk of life itself.

The world is indebted to the faculty members of Goettingen University, themselves expelled, for compiling this record for posterity.

Soldiers are expected to face suffering and death, but this volume points out again that the greatest tragedy of war is that innocent women, children, and elderly people must be victims of the holocaust.

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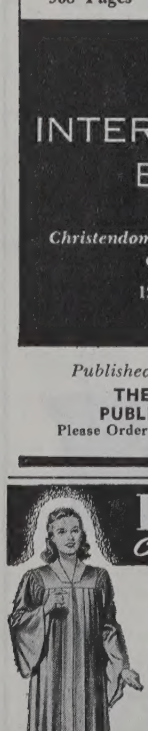

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One of the greatest values of the book, I believe, is the therapy it provides for those who have told their experiences. Each feels a deep debt of gratitude. In most cases this can never be repaid, and often there was not even opportunity to thank those who showed mercy. This volume is a letter of thanksgiving which the whole world can read.

In the words of one old man who had suffered imprisonment but carried no bitterness in his heart, "The victors are not those wild, revengeful, pillaging people who are passing us now, full of the power they are already misusing, the victors are probably you and I, who in such a chaos are good neighbors and try to represent our nations and mankind worthily in the simple things of life."

Religion Is the Goal of Civilization

A STUDY OF HISTORY, *by Arnold J. Toynbee.* (Vol. VII, 772 pp.; Vol. VIII, 732 pp.; Vol. IX, 759 pp.; Vol. X, 422 pp.) *Oxford University Press, Set $35.00*

By MATTHEW SPINKA

The monumental work of Arnold J. Toynbee, which has been in the process of publication since 1934 and in the process of writing for half a lifetime, has at last been completed. It has profoundly influenced our concepts of the philosophy of history, and as such it will undoubtedly remain permanently significant.

In the previous volumes, I-VI, the author established his thesis that during its total recorded history humankind has created twenty-one distinct civilizations, some of which are extinct.

The chief lesson which he draws from the comparative study of these different civilizations is that the "parochial states" composing them, by their very nature, have bred militarism, which in turn brings about the destruction of the entire civilization.

He judges that at present the wars of our own "parochial states" have brought us to the brink of destruction. We find ourselves, therefore, on the threshold of a new era, that of a Universal State.

There are two contestants for the sole rule of the world—the Soviet Union and the United States, or rather the blocs of nations roughly associated under the aegis of one or the other of these great powers. Which of them will gain the hegemony of the world?

Toynbee's own sympathies are with the Western nations; but he is unc tain as to whether the Soviet bloc not prove the more virile of the t Thus he leaves this fateful and mom tous question undecided. He wo have to possess supernatural vis to do otherwise, and he neither cla it nor would it strengthen his cas

But far more important for our p pose is his contention that ilizations have always existed for purpose of giving rise to a relig At present the result of this hist tendency is the existence of the higher forms of religion: Christian Islam, Hinduism, and Buddhism.

The same tendency toward univ salism, which exists and is discern in the rise and fall of civilizations likewise to be seen in the growth development of religions.

How then does he resolve the c flict of these four world religions? D he regard Christianity as the supr revelation of God by his incarna in Jesus Christ, and does he ant pate that the other three in their ture developments will take the di tion toward this supreme revela until all will unite in what is its ess tial message?

No matter how he conceives of ultimate unity, this is not his expe tion of the way in which it will c about. Toynbee is a self-confes syncretist, or as he prefers to cal a follower of the ancient Symmac The ultimate religious universal will partake of elements of all pre higher religions, although in what act proportion or how, he wi shrinks from saying.

It is interesting to note that he corporates in his book the critici of his religious views by Ma Wright. The latter disagrees with To bee's judgment in this area and h to the Christian conviction that in sus Christ we have the supreme re lation of the Godhead.

But Toynbee introduces his rebu of Wright's position, so that ther no doubt of his own syncretistic vi It may be remarked that many m ern Hindu thinkers, including Radh rishnan, arrive at a position simila Toynbee's.

His conclusion will undoubt prove disappointing and unsatis tory to most Christian readers. achievement of Toynbee, however, be classed as the twentieth centu most significant historical and pl sophical contribution to future th ing on these subjects.

Further, his cogently reasoned gument that religion is the ulti goal of civilization is as cheerin Christians as it is unpalatable to secularists.

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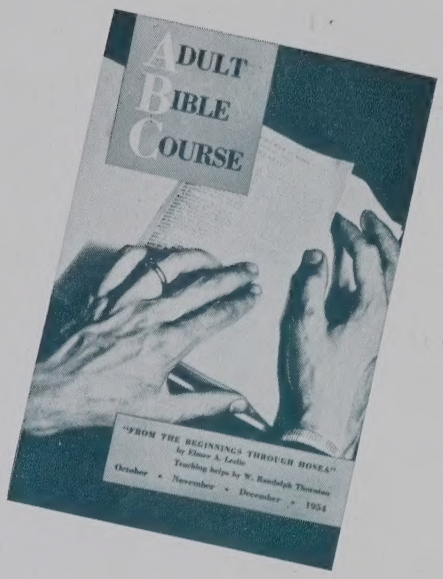

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Brotherhood

For this is the message which you have heard from the beginning, that we should love one another, and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. Do not wonder, brethren, that the world hates you. We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death. Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth.

—1 John 3:11-18
(Revised Standard Version)

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